A Survey of Religious Education in the Local Church

WILLIAM CLAYTON BOWER

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IN RELIGIOUS EDUCATION

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PRINCIPLES AND METHODS OF RELIGIOUS EDUCATION

A SURVEY OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH

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A SURVEY OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH

By

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TO MY STUDENTS IN THE DEPARTMENT OF RELIGIOUS EDUCATION IN TRANSYLVANIA COLLEGE AND THE COLLEGE OF THE BIBLE, LEXINGTON, KENTUCKY, WITH WHOM I FIRST WORKED OVER THE MATERIAL IN THIS FIELD, THIS BOOK IS AFFECTIONATELY DEDICATED.

GENERAL PREFACE

The progress in religious education in the last few years has been highly encouraging. The subject has attained something of a status as a scientific study, and significant investigative and experimental work has been done. More than that, trained men and women in increasing numbers have been devoting themselves to the endeavor to work out in churches and Sunday schools the practical problems of organization and method.

It would seem that the time has come to present to the large body of workers in the field of religious education some of the results of the studies and practice of those who have attained a measure of educational success. With this end in view the present series of books on "Principles and Methods of Religious Education" has been undertaken.

It is intended that these books, while thoroughly scientific in character, shall be at the same time popular in presentation, so that they may be available to Sunday-school and church workers everywhere. The endeavor is definitely made to take into account the small school with meager

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equipment, as well as to hold before the larger schools the ideals of equipment and training.

The series is planned to meet as far as possible all the problems that arise in the conduct of the educational work of the church. While the Sunday school, therefore, is considered as the basal organization for this purpose, the wider educational work of the pastor himself and that of the various other church organizations receive due consideration as parts of a unified system of education in morals and religion.

THE EDITORS

AUTHOR'S PREFACE

With the introduction of the scientific method into the theory and practice of religious education the time has arrived for the definite measurement of results. While religious education was yet in the empirical stage of its development, churches, supervisors, and teachers might be content with the consciousness that they were "doing good," without any very precise definition of what the "good" was, so long as their efforts were in the right general direction and they could see the more or less tangible results of their labors.

Recently, however, the entire theory and practice of religion has been subjected to criticism, specific aims are being formulated on the basis of a sound philosophy of education, experiments have been made in the construction of suitable courses of study, a search has been made into the psychology of child development and the laws that govern the formation of character, and method is in a way to be standardized on a scientific basis. The church is becoming profoundly awakened to its responsibility and opportunity. The workers in religious education can no longer be content with

a vague satisfaction that they are doing good. The actual results of the theories upon which religious education is proceeding, the process itself, and the present agencies of religious education must be subjected to thorough analysis and criticism with reference to carefully formulated standards and tests.

It is with a view to aiding groups of students in religious education, local churches that have become awakened to their educational responsibility, and groups of administrators and teachers in the Sunday school in making a careful survey of the work of religious education in the local church that this study is given to the public. It is largely the result of the use of the method of the survey among a group of students in the department of religious education in the college in which the author is at work. It is, in a measure, a witness to the increasing penetration of the scientific method into this new and promising field and a prophecy of a still more thoroughgoing use in the future of the scientific method in religious education.

In order to make the work of the largest value it has been thought advisable to present a somewhat full treatment of the survey method. Many students will come to a consideration of this subject

without previous study of the social or educational survey. It would be undesirable, however, to endeavor to use the method in religious education without an adequate recognition of what has already been accomplished in the other fields.

Lexington, Kentucky
June 15, 1918

CONTENTS

PART I. THE SURVEY

CHAPTER — PAGE

I. The Scientific Method 3

II. The Survey 14

III. The Social Survey 30

IV. The Educational Survey 43

V. The Survey in Religious Education . . 62

PART II. THE SCHEDULE

VI. The Use of the Schedule 81

VII. A General Schedule for the Survey of Religious Education in the Local Church 88

VIII. Departmental Schedules 147

A. The Elementary Division 147

B. The Secondary Division 154

C. The Adult Division 160

IX. Schedule for Observing a Class Recitation 164

Bibliography 169

PART I
THE SURVEY

CHAPTER I

THE SCIENTIFIC METHOD

Only within recent years has the scientific method begun to make itself felt in religious education.

The Sunday school had its rise as an aspect of the philanthropic movement in education on the Continent and in England in the eighteenth century. Consequently its initial motive was humanitarian, and this motive found expression in the attempt of Robert Raikes to improve the intellectual and moral conditions of the ragged waifs of Gloucester. In America, from the beginning, the motivation of the Sunday-school movement was slightly different from that in Europe, in that it placed greater emphasis upon the religious than upon the philanthropic aspects of its work. But even so, during the expansive period that falls within the nineteenth century the impulse that led to the organization of schools throughout the Mississippi Valley and on the western frontier was primarily missionary. The earliest Sunday-school secretaries were evangelists and missionaries. Even yet the urgency of the movement arises from a real but more or less

indefinite desire to do good and to extend the Kingdom of God.

In the earlier period of the development of the Sunday school the teaching conditions were anything but favorable to a scientific procedure. The buildings of liturgical churches were constructed primarily for the maintenance of ritualistic worship; those of the non-liturgical Protestant church were constructed primarily for the purpose of hearing sermons. Consequently, until recently the work of religious education in the local church had to be carried on in sections of auditoriums shared by many classes or in corners of buildings devoid of equipment and wholly unsuitable for teaching. The supervision of the educational work of the church was intrusted to well-meaning but untrained superintendents who were not directly responsible to the church, and who devoted their time and energies chiefly to the promotion of an institution rather than to the administration of a course of study, the management of a corps of teachers, the supervision of the teaching process, and the setting up of educational standards. The teaching body was recruited from among those persons in the church who possessed deep piety, an intense devotion to the work of the Kingdom, and the spirit of service, but little or no educational training or experience. The materials of instruction consisted of uniform lessons for the whole

school covering the entire Bible superficially in repeated cycles. The method was empirical, unsupervised, and uncriticized in the light of technique or definitely formulated standards. There were no definite measures by which such results as were obtained could be evaluated. Quite naturally the results were unpredicted and uncontrolled.

Since the beginning of the twentieth century, however, the scientific method, which had previously so thoroughly taken possession of secular education, has begun to modify religious education. Educationists of the highest rank have become interested in the introduction of the educational ideal into religion as well as in the introduction of the religious ideal into education. The field and subject-matter of the psychology of religion have been marked off from the other types of the race's reaction to its total environment. The psychology of the religious development of persons has been differentiated from the general field of genetic psychology. A special method for teaching the materials of religion, as distinguished from general method or from special method in dealing with other bodies of subject-matter, is being worked out on a psychological basis. A beginning has been made in the selection and arrangement of the materials of instruction in graded lesson courses covering the developmental period of life.

Churches, in increasing numbers, are erecting modern plants designed to meet their educational needs. An increasing number of specially trained directors of religious education are being employed to set up and administer programs of religious education in the local churches. The agencies for the preparation of educational leaders of the church, including departments of religious education in colleges and seminaries, have greatly increased. A slight beginning has been made in the working out of standards and tests in religious education. These are indications of the penetration of the scientific method into religious education and a prophecy of the working out of a theory and practice upon a sound educational basis.

The scientific method rests upon four fundamental concepts. The first of these concepts is *objectivity*. Science seeks to know the facts. It is outward-looking rather than inward-looking. It seeks to eliminate the sources of error that arise from the inward mental states of the observers—the "idols" of the "tribe," the "cave," and the "theater," which Bacon perceived to be the enemies of sound judgment. It seeks to base its conclusions and its procedures upon things as they exist in fact.

The second concept is *induction*. Facts, merely as facts, have no value for science. Only when they come to have significance in purposive think-

ing do they contribute to real knowledge. Science seeks the widest acquaintance with the facts; it notes their relations of sequence and of grouping; it arranges them in series and classes; and when it has done this it proceeds to form generalizations, which it calls laws. It follows that the spirit of science is that of open-mindedness; its conclusions are tentative, awaiting the appearance of undiscovered facts. It does not hesitate to modify or to reject a previously formed conclusion when that conclusion is seen to be at variance with growing experience.

Still another concept is *verification*. The scientific spirit is not content with unverified opinions. Its methods are those of precision, quantitative measurement, and criticism. To the scientifically trained mind the justification of any educational procedure, body of materials, or method is to be found, not in a theory, but in measurable results. It is not enough for the scientific educator to feel that his efforts are in the main being exerted in the right general direction and that they are producing, on the whole, good results. He must know precisely what his objective is, what the specific means for its attainment are, and precisely in what degree he has or has not attained his end. This involves the setting up of aims on the one hand and of standards and tests on the other, in the light of which the entire process may be judged.

A final concept of the scientific method is *prediction*. As the scientific worker accumulates data and grows surer of his conclusions therefrom, he is no longer content simply with observing facts. He is filled with a confidence that he can predict results from given causes, and that in so far as he can control the causes he can control the results. The spirit of science is therefore not passive but active. It is not content to be a witness of processes in which it has no part; it becomes creative and forward-looking and lays its hands upon the forces that shape the future.

The method of science, therefore, may be said to be that of observation, classification, generalization, and verification. This method is employed in a restless tugging at the forces of life in an effort to control a predictable future. This accounts for the steady extension of man's power over the forces of nature through his inventions. Nor are we able to perceive as yet the limits of the extension of his control. This also accounts for the fact that more recently, as the result of the findings of the social sciences, man is growing more and more confident of his power to control the future direction of human progress. Society itself is becoming self-conscious and self-directing.

The history of every positive science passes through two well-defined stages. The first of these stages is the curious observation of phenom-

ena as they occur in the undisturbed processes of nature or of society. Sequences and groupings of phenomena are noted as they occur in experience under both similar and varying circumstances. In this manner relations and causes are discovered, such as the expansive power of steam, the law of gravitation, or the distribution of population according to food supply, climate, and elevation. In this stage the scientist remains a curious but passive observer. In the second stage, however, passive observation passes over into active experimentation. Situations are deliberately created, conditions are modified at will, new factors are introduced or previous ones withdrawn, and the results are observed. In the first of these stages science becomes self-conscious; in the second it has become self-directive. In the first stage it is appreciative and critical; in the second it is dynamic and creative. With the entrance of science upon the second stage of development progress becomes positive, certain, and rapid.

Scientific method begins by observing things as they are and noting the results which are being secured. But if progress is the end in view, then these results are scrutinized in the light of things as they ought to be. The actual is held up in the light of the ideal. Certain results are judged to be desirable, while others are judged to be undesirable. Such judgments are formed on the basis of certain

scales of values which represent the things that are most and least worth while, and between these extremes the relative worthfulness of every intervening degree of value.

With the evaluation of results the attention is shifted from the results to the process that has produced them. The process is analyzed for its factors and its conditions with a view to discovering the specific causes of particular results. Analysis, in turn, is followed by the crowning act of science —the reconstruction of the process itself. Experimental science rearranges conditions, withdraws undesirable causes, and introduces desirable factors, and then proceeds again to measure results; and so on indefinitely and patiently until it has at last secured the results for which it seeks. It is in this ability to reconstruct the process that the efficiency of scientific method lies as an instrument of progress.

The physicist, the chemist, and the biologist have long used the method of reconstructive science in the discovery of truth and in the control of the processes of nature. The social engineer has adopted this method as the instrument for improving the social environment in which men live their lives. The educationist has come to feel that by the employment of this method education has become the fundamental method of progress. Have not the workers in the field of religious educa-

tion a method at hand for creating a type of mind that will make its adjustment to the world a distinctly religious adjustment?

The present study is based upon the assumption that there is now a sufficient basis for the introduction of the scientific method into religious education. The institutions contemplated in this study are the agencies for religious education in the local church, and in particular the Sunday school, the church school, or the department of religious education, as it is variously designated. The Sunday school has been in operation for more than a century and a third. It has developed an elaborate, world-wide organization. It has arranged materials of instruction, the most advanced of which have been in use since 1908. It has developed a technique of instruction. Manifestly it should be possible to evaluate the results that have thus far been obtained. And it is now time, in the light of these results, to scrutinize the organization, the materials, and the procedure of this agency with a view to judging its adequacy to meet the increasing demands for a sound religious education which the church and democracy are making upon it.

Shall not churchmen feel, as educationists and social statesmen have come to feel in their respective fields of endeavor, that upon a forward-looking and creative religious education is to be placed

their chief dependence in seeking to forward the interests of the Kingdom of God? If so, they can no longer be content with accepting uncriticized results in the formation of the spiritual character of the coming generation. Society has no more responsible task than this which it has committed to the church of the twentieth century. The educational agencies of the church must be reconstructed and again reconstructed until they are adequate for producing the results in the spiritual life of the young which the church and society have a right to expect of them. In this process of reconstruction it is the privilege of the time-honored and historic Sunday school to take the lead. Under the influence of sound, reverent, and constructive scientific method it is capable of increasing usefulness to the Kingdom of God.

SUMMARY

In its earliest development the primary motive in the work of the Sunday school was philanthropic, with the emphasis in America upon the religious aspects of its work. Its earliest methods were not scientific. But with the beginning of the twentieth century the scientific method began to affect the work of the Sunday school with evident results. The scientific method rests upon the concepts of objectivity, induction, verification, and prediction. It seeks to control the future by a knowledge of

the laws and forces that govern nature and human life. The positive sciences pass through the observational and experimental stages. The scientific method, beginning with the results, attempts the reconstruction of the process and so becomes the chief instrument of progress. The scientific method, which has been employed with such satisfactory results in the natural, social, and educational sciences, may well be employed as the fundamental method in religious education. Religious education thus becomes the means by which the church may exercise social control over the future of its own life.

CHAPTER II

THE SURVEY

The instrument upon which social and educational workers are coming to place their chief dependence in measuring the effectiveness of institutions and processes is the survey, as embodying the practical aspects of the scientific method.

The survey is a very modern device. The method itself was first used privately by Charles Booth, who made a careful study of the conditions of living and labor among the people of London, an investigation that extended over a number of years and consumed a considerable part of his fortune. The results of this study were published in his *Life and Labors of the People in London* in 1902. The first use of the term "survey," however, and the first conscious organization of the method of the survey date from the Pittsburgh Survey in 1907.

The earliest field in which the survey was employed was that of applied social science, in which field, up to the present time, it has been used most extensively. The first social survey undertook the study of a great American industrial community where many of the social problems

were most acute. The Pittsburgh Survey was undertaken by the Russell Sage Foundation in 1907, under the personal supervision of Mr. Paul U. Kellogg. The report of this survey was published in six elaborate volumes.[1]

The spread of the survey idea was immediate and rapid.[2] On the basis of the Pittsburgh experience numerous other cities undertook similar surveys, until at the present time there are few large communities that have not made a careful analysis of their social conditions or their municipal administrations. The use of the method was rapidly extended to numerous special subjects, such as public health, housing, charities, delinquency, mental hygiene, recreation, and vice, as well as to a more intensive study of local districts and to rural communities. By June of 1915 more than three hundred social surveys of one type or another had been completed and the reports of their findings published.[3] Since that time the number has greatly increased. The indications are that the social survey is to undergo even further extension as a means of social self-criticism and intelligent, purposive progress.

[1] *The Pittsburgh Survey* (6 vols.). Russell Sage Foundation.

[2] Paul U. Kellogg, "The Spread of the Survey Idea," *Proceedings of the Academy of Political Science*, July, 1912.

[3] Zenos L. Potter, *The Social Survey: A Bibliography.* Russell Sage Foundation, Department of Surveys and Exhibits, 1915.

The other field in which the use of the survey has been found most resultful has been education. The term "survey" and the survey method were first used in education in a study of the school systems of Montclair and East Orange, New Jersey, by Professor Hanus, of Harvard University, and Professor Moore, of Yale University, in 1911. Since then increasing dependence has been placed upon the survey in educational science. Up to June of 1915 thirty surveys of municipal school systems, state systems, and universities had been completed.[1] Since then the number has greatly increased, and there are many in progress. There is every reason to expect that the survey will be relied upon as much in education as it has been in social economy.

During the decade which has witnessed the origin and expansion of the survey method, it has undergone large development through use. The earliest surveys were experimental. Gradually there has been acquired a better command of the procedure, and the time has now come when, out of large experience in its use, a definite formulation of the technique of the method is possible. Early in 1917 the Russell Sage Foundation collected and systematized this experience in a handbook on method.[2] The literature on the survey, while

[1] Zenos L. Potter, *The Social Survey: A Bibliography*. Russell Sage Foundation, Department of Surveys and Exhibits, 1915.

[2] *Handbook*. Russell Sage Foundation, 1917; see also M. C. Elmer, *Technique of Social Surveys*, 1917.

considerable, is fragmentary and consists of numerous reports of studies, many of which are quite elaborate, and of scattered articles in journals and magazines.

Meanwhile the field of the survey has been defined and its method of procedure quite clearly outlined. It is in no sense to be confused with an investigation which presupposes failure in efficiency or blameworthy neglect of duty on the part of individuals, and the object of which is to bring those guilty of misconduct or neglect to account. The object of the survey is not to discredit a system, an institution, or persons. It is quite as intent upon discovering the strong and commendable features of a situation as it is upon discovering its weak and faulty features. It is wholly impersonal. Its one object is to take a careful inventory of conditions as they exist, and to analyze them with a view to discovering ways by which improvement can be secured. It takes the workers involved into confidence, seeks their co-operation at every step, and relies upon popular judgment in making known its findings and its recommendations. It proceeds upon the principle that the institutions and processes which it studies are social institutions and functions, that they contribute to the well-being of the group, and that the social group is directly responsible for them. The survey is a democratic institution.

It has been found an effective and dependable instrument for measuring the social efficiency of democratic institutions. It rests upon the fundamental assumption of social responsibility. The method of the survey involves five principles.

1. It makes a careful inventory of existing conditions. In a group where social responsibility is shared by the many, as in a democracy, it is absolutely essential that the people should know the facts about their community and their institutions. And yet, chiefly because the sense of social responsibility is in many cases wanting, there is in most communities and institutions a serious lack of accurate knowledge concerning existing conditions. Often the bringing of wrong conditions to the attention of the public is sufficient guaranty that they will be righted, but the chance of improvement is exceedingly remote as long as the public remains in ignorance of real conditions. Frequently those who are immediately the agents of society themselves do not know. As long as the facts are not brought out into the light and analyzed the administration of public functions must follow a rule-of-thumb procedure, and results may or may not be socially valuable. Contrary to this hit-or-miss method the survey seeks for facts. It attempts to construct an accurate picture of things as they are.

Furthermore the survey studies conditions, not as they exist in general or over large areas, but as

they exist in relatively narrów and local situations. It takes into consideration the circumstances under which particular conditions or tendencies have arisen and the whole complex of relations and conditions of which they are a part. It is thoroughly concrete. For this reason it studies the situation as a whole and not as made up of sharply separated and isolated parts, seeing that each part is dependent upon every other part. This is particularly true of the social survey, as will be shown later.

2. The survey makes use of expert knowledge. Only expert knowledge, in one form or another, knows what to look for, how to distinguish the essential from the nonessential, how to analyze the situation, how to detect its adequacy or its inadequacy. Expert knowledge brings to the particular and the local situation the larger perspective, the deeper insight, the understanding of fundamental principles, that have been abstracted from many particular situations. It capitalizes the whole of experience in dealing with a relatively small fragment of it.

In most of the social and educational surveys an outside group of experts is called in to assemble the data that are material to the study, to diagnose the situation, to point out the problems that are of significance to the local community, and to make recommendations for improvement. There are advantages in this method. The local community

may not be fortunate enough to possess any of the outstanding authorities in the particular field to be studied. It is also possible for one outside of the situation to study it more objectively, because he is not a part of it and has no other than a professional interest in it. From experience he will probably understand the technique better. In other cases one or more expert advisers are called in to analyze the problems of the field, to organize and train the local investigators, and to supervise the work of collecting and arranging the data. This throws the burden of the actual work of investigation upon the local workers. This method has the advantage of having immediate expert counsel and of avoiding the errors that are likely to arise through lack of knowledge or through inexperience. It also has the advantage of making the local workers feel that the study is more their own and that measures of improvement must spring from their own initiative.

In still other cases the survey is undertaken wholly by the local staff. It is then necessary for the local leaders and workers to familiarize themselves with the best that has been worked out in their field, as it may be available in the literature of the subject. The dangers of this method are that the work will be superficially done, and that numerous and expensive mistakes will be made. It has, however, the great compensating value that

the workers, in preparing themselves for such a survey, will gain a knowledge of their field as they could not otherwise, and that they themselves will derive as much benefit from the study as the community that receives the report. In that case the impulse toward improvement proceeds from within, and the resulting reconstruction of method is self-originated. There could be no better way of training the workers and giving them insight and motive. Provided that a group is able to do it sufficiently well, no criticism is comparable with self-criticism. Notwithstanding its serious handicaps, without doubt this last method is the ideal one, if the local workers are sufficiently able and well prepared to undertake the study. This is why Superintendent Maxwell, of the New York City schools, maintains that the school survey should be undertaken by the local teaching staff under the direct supervision of the administrative body.[1] One of the most brilliant social surveys that has been undertaken is that of Springfield, Illinois, which was inspired and directed by Dr. George Thomas Parker, a Springfield physician.[2]

There are several agencies that supply experts for the different types of survey work. Among them are the Russell Sage Foundation and the Municipal Research Bureau, of New York. There

[1] "Address to Principals," *Journal of Education*, October, 1914.

[2] *Proceedings of the Academy of Political Science*, July, 1912.

are also private investigators, like Mrs. Caroline Bartlett Crane. Educational surveys have drawn upon the departments of education in the universities for specialists, as when Professor Cubberley, of Leland Stanford Junior University, was called upon to direct the Portland (Oregon) Survey, with the assistance of a considerable group of educational specialists.

3. The survey evaluates the results which it discovers. Mere knowledge of the facts as such is valueless. Facts, particularly the facts concerning results, are brought to light in order that they may be scrutinized, criticized, and approved or disapproved.

In order to evaluate results it is necessary to have a scale of values, or standards and tests. There are three possible methods of measuring results. One way is for a group of experts to pass a personal judgment upon them. In that case it should be the concurrent judgment of several experts and not that of one person, in order that the purely personal element may be eliminated as a possible source of error. Another method is to compare the community or the institution with what may be considered a model community or institution, noting the points in which the results fall below, equal, or excel the selected model. A third method is to apply standard tests or measuring scales which have been carefully worked out

by experts objectively in many situations. These scales are relatively new and are still in the process of being worked out. There are absolutely none in some fields of investigation. Where such objective scales are accessible they constitute by far the best tests of results at our command.[1] Doubtless in the course of time scales will be worked out in all these fields of objective study.

The method by which standards are obtained involves a highly developed technique which is a part of the science of statistics and is manageable, for the most part, only by specially trained students. The essential thing for the investigator to know is the result, not necessarily the process, of these calculations; for example, what should be considered a normal death-rate for a community living under proper sanitary conditions, what should be the spelling ability of fourth-grade pupils, at what age should one normally be expected to unite with the church, and similar questions.

4. The survey should result in the formulation of definite policies for the future. This is, in fact, the real objective of the survey. The purpose in finding out the facts as they are is to change them into what they ought to be. The crucial feature of the survey, therefore, is the conscious

[1] For examples of scales see Binet and Simon, *The Development of Intelligence in Children*, 1916; also F. M. McMurry, *Elementary School Standards*, 1914.

reconstruction of the process that has resulted in inadequate returns. Taking his standing-ground in things as they are, the survey worker fixes his eye upon things as they ought to be. It is this which makes the survey a factor of progress.

The process of reconstruction is well illustrated in the Pittsburgh Survey. It was found that the typhoid-fever rate for that city was far in excess of the standard rate for communities of similar size. The sanitarians sought for the cause or causes of the abnormally high rate and found that there were an abnormally small number of sewer connections from family dwellings, that there were an unusually large number of surface wells, and that the municipal water supply came from polluted sources and was unfiltered. As a result of these findings sewer connections were made, surface wells were abandoned in large numbers, and the city put in, at great cost, a filter for the municipal water supply. The result was that the death-rate from typhoid fever dropped from 130.8 per 100,000 to 25.9 per 100,000. This meant a saving of over 500 lives in the city of Pittsburgh each year as a result of the reconstruction of that single item in the sanitation of the city.

The survey is the best-known means, not only of formulating policies with reference to the future, but also of testing the policies after they have been put into operation. In this way progress becomes

definite, positive, and relatively predictable. If policies that are at first put into operation in a tentative way prove to be inadequate for securing the desired results, they are modified until they are adequate or are abandoned in favor of better ones. In this way communities or institutions move steadily forward toward selected goals. Theorists, both in social and in educational science, are coming to place their dependence upon this objective, experimental method. Does the educator wish to know whether the formal teaching of spelling during a definite period of time set apart every day for that purpose is a better method than the informal one in which misspelled words in the written work of the pupils are corrected without formal spelling periods? He takes two groups of pupils under similar conditions and with equally skilful teachers, subjects one group to one method and the other group to the other method, and afterward measures the result. Upon repeated tests and experiments of this kind he formulates his theory of method. Does the educationist wish to know whether training in one mental function makes the pupil, through the transfer of discipline, equally proficient in other functions without training? He trains one function and then measures the ability in that direction, and also the ability in the untrained function which it is supposed to benefit, and compares the results

after training with the results he obtained before the special training of the one function. If training of the one function improves the other, he concludes in favor of the doctrine of formal discipline. If he finds that no influence upon the other ability can be detected, or that the training of one interferes with ability in the other, he concludes against the doctrine of formal discipline;[1] so that, whether in theory or in practical endeavor, the only way one can certainly know whether his theory or his method is correct is by putting it to the test of actual use under controlled conditions. This is the highest type of the trial-and-error method. Experimentation leading to the projection of policies far into the future gives meaning and continuity to experience and subjects it to intelligent control. It is living progressively.

5. The survey makes use of effective publicity. In this respect also it differs from an investigation or a confidential advisory report. It proceeds upon the assumption that the group is responsible for the conditions that exist in it and for the efficiency of its institutions and policies. Survey publicity seeks to deepen the sense of social responsibility. It depends upon the insight and common sense of the people. It seeks to popularize the ideals that should prevail in the social mind with respect to the matters involved. No project can

[1] See E. L. Thorndike, *Educational Psychology*, ed. of 1903.

fully succeed in a democracy that does not express the wish of the people and have behind it the dynamic of their sympathies and support.

The inauguration and execution of needed changes and future policies involve the expenditure of energy and frequently considerable expense. To secure the necessary ordinances and requisite funds through taxation in order to put in a filter in Pittsburgh it was necessary to bring the people to desire the change to such an extent that they would be willing to tax themselves for the necessary funds. To be permanently successful every social and educational reform must have behind it the dynamic of public opinion.

The survey has devised the best methods that have yet been used of giving publicity to its findings. It presents the facts in graphic human forms that challenge the attention and appeal to the imagination of the common man. It makes use of the photograph, table, graph, and exhibit. Its reports are not designed to be sensational but are designed to be dynamic. It seeks and gets results. In these ways the community or the institution comes first to know, then to desire, and finally to attempt that which will lead to the improvement of its conditions.

From what has been said it will appear that the most effective survey is the continuous survey. One taking of stock and one reconstruction will not

be sufficient for a long period of time. Final solutions of the deeper problems cannot be so easily reached as to yield to one search. A solution that works with some degree of success may not be at all the best solution. Conditions are constantly changing. We live in a moving world. Such conditions as these require that the search for the best shall be continually renewed. The supreme result of the survey should be to establish the attitude and the habit of constructive self-criticism, which is the most fundamental method of real progress.

Not least among the results of the survey is the insight and quickening which it brings to those who are engaged in it. It makes them aware of conditions, causes, and results, gets objectives clearly defined, brings them into intimate contact with the best that has been thought and done in their field, and awakens within them an expansive desire for progress and improvement. It results in self-criticism, the best of all types of criticism.

SUMMARY

The recognized means for the application of the scientific method to the practical endeavors of social life and education is the survey. The survey is a modern device applied first in the field of applied social science and later with excellent results in the field of educational practice. From the begin-

ning the spread of the survey idea has been rapid and extensive, and it seems to be destined for still wider use.

The survey is an effort to get at the facts with a view to securing improvement. It rests upon the assumption of social responsibility and seeks to awaken intelligent popular support.

The fundamental principles of the survey method are the making of a careful inventory of existing conditions, the use of expert knowledge, the evaluation of results, the testing of proposed policies with reference to the future, and the use of effective publicity as a means of creating public opinion and enlisting the public will.

In its very nature the survey should be continuous and should lead to the development of the attitude of constructive self-criticism on the part of institutions and communities.

CHAPTER III

THE SOCIAL SURVEY

The earliest, as well as the most extensive, use of the survey method has been in the field of applied social science. Here the technique of the survey has undergone specialization as it has in education, the other field in which it has been applied.

It was within the broader field of social science that the older science of statistics, as an objective and quantitative method of studying social phenomena, had its origin. Social phenomena do not occur in individual and isolated instances but in masses. They are group phenomena or consist of the behavior of individuals living in groups and therefore in social relations with each other. Individuals in a group tend to resemble each other and at the same time to differ from each other, often by imperceptible gradations. Social facts cannot therefore be placed in sharply differentiated classes. They tend instead to follow modes or central tendencies. It was out of these characteristics of social facts that the science of statistics was evolved as a method of taking account of large numbers of instances and of measuring the central tendencies and the tendencies to vary. The social

theorist has come to be increasingly dependent upon statistics.[1] Vital statistics has come to be the "bookkeeping department of the public-health movement." Intelligent social legislation and public policies have increasingly come to wait upon the patient calculation of the statistician.

The term "statistics" had its origin in Germany in the middle of the eighteenth century and was from thence introduced into England at the beginning of the nineteenth century. The method of counting social phenomena in England, however, dates back to the middle of the seventeenth century. In England the method was curiously known as "political arithmetic." At first the statistical method was used in counting deaths and christenings, but in the course of its development it has expanded into the measurement of the most complex social phenomena. Malthus used the method in his famous discussion of the relation of population to food supply, and ever since it has been chiefly concerned with the problems of population. As the science of statistics has developed it has turned its attention from mere counting of social facts to the discovery of causal relations between groups of social phenomena, as, for example, the effect of certain types of occupation upon disease, the relation of infant mortality

[1] F. H. Giddings, "The Service of Statistics to Sociology," *Quarterly of the American Statistical Association*, March, 1914.

to crowding and methods of feeding, or the relation of wages to the fluctuation of prices.[1]

The survey, while closely associated with the science of statistics, differs from it in many essential features. It seeks for the human and the personal rather than the abstract aspects of social life. It hovers close to social values and is therefore warm with feeling and sympathy. Its attention is fixed primarily upon persons and their well-being and only secondarily upon social laws as they improve the comfort of persons and contribute to their fullest self-realization. Its aim is immediately practical.

Doubtless one of the factors that led to the emergence of the survey idea was the movement looking to the conservation of natural resources in America. Through inefficient and wasteful methods and exploitation the natural resources of a great people were being ruthlessly destroyed, and the wealth of the future was being rendered insecure. From inefficient and unsocial methods in industry attention shifted to inefficiency and waste in social institutions in which the vital and personal resources of the race itself were involved. High rates of sickness, high infant mortality, premature death, unemployment, poverty, a low standard of

[1] For a discussion of the methods of statistics see W. I. King, *Elements of Statistical Method*, 1914; or A. L. Bowley, *Elements of Statistics*, 1909.

living, mental breakdown, delinquency, intemperance, and vice—these are typical of the waste from which society suffers through unsocial or inefficient social institutions or agencies. In the scale of human values the conservation of human life and the enrichment of personality through social institutions are incomparably more important than the safeguarding of the resources of forest, mine, or soil.

Another factor in the origination of the social survey has been the growing conception of the social character of human life. Men live their lives in social relations. We have come to see that personality is developed through the perception and fulfilment of these relations. Each individual is caught up like a thread in the intricate pattern of the closely woven social fabric. The race's traditions are socially created and transmitted. Its standards are socially determined and enforced. Each individual life is conditioned by the social medium in which it lives. Consequently any social program that looks toward the reclamation of human life or, better still, toward human conservation must take into account these social relations. This relatively new conception of the place of the social environment has led to an enlarging conception of the function of the institutions and agencies of society and in particular of those moral and spiritual agencies which seek the regeneration of men. They must undertake no less a

task than the regeneration of the social conditions in which men live, not neglecting, meanwhile, the individual aspects of such endeavor. This social ideal lies at the very heart of democracy, which carries with it not only the assertion of the equal right and opportunities of the members of society but also the obligation of the individual to society and the debt which society owes to the individual. The function of society and of social institutions is to develop human personality. In their success or failure in this respect lies their glory or their shame. It is out of such concepts as these that there has been born the sense of social responsibility.

Still another factor that has led to the survey is the rapid advance in scientific knowledge, so characteristic of recent years, that makes possible the solution of these social problems. Gradually society is gaining confidence in its ability to analyze its problems, to discover causes, and to apply remedies. With the aid of such knowledge society cannot only select goals but, in a large measure, direct its progress.

The result has been an unprecedented desire on the part of communities to know themselves and to formulate far-reaching policies of self-improvement. These are indications that society is becoming increasingly self-conscious and self-directive. The use of the survey method is the

application of scientific social knowledge to the conditions of community life after the same fashion that the physician employs scientific medical knowledge in curative and preventive health measures, or the modern agriculturist employs the scientific knowledge of the chemistry of soils in crop production.

The survey is in no sense to be identified with the study of the pathological features of community life, though pathological conditions may well be the subjects of special surveys. It has rather to do with normal conditions as they exist in actual social situations. Its objective is preventive as well as remedial. It seeks to build up a normal, wholesome social life.

The social survey utilizes expert social knowledge by inviting a group of social experts to make a careful study of the community and to report their findings and recommendations. In other instances the community invites an expert to make a hasty and cursory "pathfinder" survey of the larger aspects of the community's life with a view to giving him a basis for outlining the essential problems that need studying and appropriate methods of procedure, leaving the actual detailed work to be done by the local workers themselves. In other cases, as in the survey of Springfield, Illinois, the work is organized and carried out under local supervision in the light of the best social knowledge

obtainable. In any case the local problems are held up in the light of the total social experience.

The social survey studies each individual problem with reference to the whole community. Modern community life is an enterprise that must be undertaken co-operatively. The modern community presents a complex of intricate and interdependent relations and functions organized into a social whole. For this reason no individual social problem exists in isolation from the others but has ramifications that affect other apparently remote problems in the most unexpected ways. Thus if one studies the crime problem in any given community one immediately encounters such conditioning and contributing factors as vitality; industrial conditions such as wages, unemployment, and the standard of living; the character and extent of educational opportunity; exposure to evil suggestion; the influence of moral and religious ideals; and wholesome recreational opportunities. In like manner the problems of sickness, of unemployment, of intemperance, of vice, and of poverty merge into a great many other problems. Like city planning, the social life of the community needs to be built as a whole with reference to the proper balance of all these conditions and problems.

The social survey seeks to humanize conditions by reducing them to the terms of the experience of the common people. Much is made of the study

of individual cases, such as poverty as it actually exists in individual homes, the effect of maiming through exposed machinery upon a given group where the breadwinner's efficiency is partly or wholly destroyed through an industrial accident, or the effect of a badly organized system of education in the elimination of particular children who enter hopeless "blind-alley" occupations. This keeps the method close to concrete life and makes it warm with human interest and sympathy.

The social survey seeks to present the facts to the public in such simple and appealing ways that they will arouse interest in conditions, awaken the sense of social responsibility, and secure the backing of public opinion and financial support for such remedial or preventive measures as may be necessary to the well-being of the community. Such remedial measures are frequently expensive. It has come to be a doctrine of public sanitation that public health is a purchasable commodity. But before the people can be expected voluntarily to tax themselves for better health conditions they must be led, by means of adequate knowledge, to desire them.

The social survey issues in social reconstruction. Having located the causes of undesirable results in the social order, it sets about correcting wrong conditions and formulating policies that look far into the future. It attempts to make the

community safe for human life. Nor does it cease from reconstruction until public policies have been thoroughly tested by their effect upon society.

The earliest type of the social survey to be developed was the city survey. The city survey is concerned with a group of particular social problems that have grown out of the massing, in recent years, of large numbers of people within densely populated areas. The great city is a relatively modern social phenomenon, springing up, for the most part, around the intersections of the highways of trade and the great centers of factory industry. In these dense masses of population the social problems are most acute. The outstanding problems of the city are housing conditions, public health, public utilities, food supply and inspection, industrial conditions, unemployment, political corruption, the administration of justice, the relief of poverty, recreation and amusement, the adaptation of education to industrial needs, the provision of cultural opportunities, municipal administration, and city planning. In the modern city every one of these problems must be solved by the whole community.

Closely allied with the city survey is the district survey, in which a more intensive study is made of the particular problems of a limited area of the city. Typical of this type of survey are the study which Miss Goldmark made of the central West

Side of New York City,[1] the thorough study of the social conditions of a New York City block,[2] and the study of the Stock-Yards district of Chicago made by the University of Chicago Settlement.[3]

Another type of the social survey is the study of the rural community. An initial impulse was given to the now nation-wide interest in country life in America by the appointment by President Roosevelt of a commission to make a nation-wide study of rural-life conditions. Since then a greater importance has come to be attached to the fundamental place of rural life in the life of the nation. The country community is valuable, not only for the tides of sturdy population and the volumes of raw materials and foodstuffs it sends into the city, but on its own account. The changes that have come into country life in recent years are no less far-reaching than those that have occurred in the city, nor are they less serious for the future of the national life. The problems that arise from these changes in the country are as difficult, require as careful study, and demand as constructive statesmanship in their solution as do the better-known problems of the city.

[1] Pauline Goldmark, *West Side Studies.* Russell Sage Foundation, 1914.

[2] Thomas J. Jones, *The Sociology of a New York City Block*, 1904.

[3] Contained in three pamphlets published by the University of Chicago Settlement.

The problems that are most urgent in the country community are its location, its resources, the composition and stability of its population, its roads, its means of communication, its nearness to markets for its produce, absentee ownership and the correlative problem of tenantry, the distribution of its wealth, the adaptation of education to the needs of country boys and girls, its opportunity for cultural improvement, its opportunities for recreation and amusement, its religious activities, and the co-operation of the social agencies of the community. Country families live in isolation from each other, and the productive processes of the farm tend to result in a pronounced individualism which frequently extends to the point of making collective activity difficult. In many rural communities there is a disheartening exodus of the ambitious young people to the city, largely because of the lack of social opportunities in the country and the poverty of its life. Frequently there is a pronounced sectarianism among the churches. Too often there is no correlation of the work of the institutions of the community. Too often strong personal leadership is lacking, and when it is present there is frequently a characteristic hesitancy in following it. And yet the countryside can be built into a community with a rich and stimulating social life. When country communities develop a social consciousness and learn to live

together as communities, country life offers life-opportunities that are not to be found elsewhere. The possibilities of rural life, when lived co-operatively, have yet to be discovered.

Up to the present time the chief single agency for the study of rural life has been the department of church and country life of the Presbyterian church.[1] Among other effective agencies is the department of agriculture in the state universities.[2]

Still another type of the social survey has to do with special subjects. Of these there is a great variety. The survey bibliography of the Russell Sage Foundation lists ten: charities, delinquency and correction, health, housing, industrial conditions, mental hygiene, municipal administration, recreation, schools, and vice.

SUMMARY

The earliest use of the survey method was in the field of practical social science. Social science furnished the background for the science of

[1] For a typical report of this agency see Warren H. Wilson, *Rural Survey in Arkansas*. Department of Church and Country Life, Presbyterian Church, New York, 1913. See also similar surveys of Indiana, Illinois, Missouri, Ohio, Pennsylvania, and Tennessee.

[2] For a typical report of a survey of this agency see C. W. Thompson and G. P. Warber, *Social and Economic Survey of a Community in Northwestern Minnesota*. University of Minnesota, 1913.

statistics as a quantitative method of studying social phenomena and is coming to place increasing dependence upon the method. The survey differs from statistics in the emphasis which it puts upon the immediate, the practical, and the human elements. The motive for the survey is the conservation of human life by creating better conditions in which it may be lived. The use of the survey is an expression of the growing feeling of social responsibility. The social survey applies social scientific knowledge for the betterment of social conditions. It is the community instrument for measuring the efficiency of social institutions. It takes account of social conditions as they are in order that it may change them into what they ought to be. The survey uses the knowledge of social experts, studies particular problems with reference to their relation to the total life of the community, humanizes conditions by reducing them to the terms of common experience, seeks the effectual impression of the facts upon the social mind, and crowns its work with forward-looking policies of social reconstruction. The several types of the survey are the city, district, rural, and special-subject surveys.

CHAPTER IV

THE EDUCATIONAL SURVEY

On its personal side education is a means of self-realization. Its function is to assist human beings during the period of development to make the completest possible adjustment to their environment—to their physical environment through knowledge and control of the forces of nature; to their social environment through a discernment and fulfilment of their relations to their fellow-men; to the past through the transmission of the racial inheritance preserved in art, literature, science, and institutions; to the future through the cultivation of the open mind and the power of adaptability to changing conditions; to the religious aspects of life through the race's experience of God as it finds expression in the records of that experience, but particularly in religious literature and history.

But education is essentially a social process. Education is possible in any sense because the succeeding generations are not discontinuous. There is an overlapping of the lives of mature persons in the passing generation with the lives of the immature persons in the coming generation. This period of overlapping is a period of plasticity

in the child, continuing over a third of his life and making possible an adjustment to the world in which he is to live. Education consists in the assistance which the mature render the immature in making this adjustment. Furthermore the relation of the mature and the immature is mediated through shared experience—a social fact. Only as there are common elements in the experience of the teacher and the taught can the efforts of the teacher be educative. Through long experience it has been found that the best educative material is the experience of the race—those great bodies of experience preserved in the sciences, in literature, in art, in history, and in institutions. These have been socially created. Each of these traditions represents the accumulation of social experience, not only in contemporaneous groups of individuals, but in the ever enriching and expanding experience of successive generations. It has taken thousands of years of social living to create these priceless inheritances upon which society depends for the initiation of the young into the mysteries of its communal life. From earliest time among primitive tribes until the present moment education, whether formal or informal, has been essentially an initiation into the sacred mysteries of the group. Moreover, as is implied in what has just been said, the educative process can take place only in a social environment. The

least number that can possibly be concerned in education are the teacher and the pupil, and that is a social relation. But the process does not become effective in the highest sense until there is a sharing of the experience of many in a social community.[1] Education is not only a social process; it is the fundamental method of social progress.[2] Education is society's chief instrument of social control. By setting up goals in the type of man it wishes to create and arranging a selective environment within which the modifiable life of the young shall make its adjustment to its world, and by fixing these reactions into permanent molds of thought, feeling, and action, society determines, generation by generation, with increasing certainty the rate and the direction of its progress. With growing insight into the essential character of education the attention of social statesmen is shifting from a reconstructive to a constructive policy of social control. In education society places its hand upon the yielding life of the future.

It is out of fundamental considerations such as these that there has emerged in modern society the idea of education as a social duty. Since it is the function of society to develop personality, it is the duty of society to the individual to make

[1] See John Dewey, *Democracy and Education*, 1916, especially chaps. i, ii, and iii.

[2] See John Dewey, *My Pedagogic Creed*.

possible for everyone the fullest measure of self-realization. Especially is this true in a democracy. It is equally true that the education of its members is a duty which society owes itself. This also is true in a democracy which makes greater demands upon the personality resources of its members than does any other type of society. Education is charged with the responsibility of preparing men for efficient citizenship equally with offering them life-opportunities.[1] For this reason, from the Reformation on, the tendency of modern states has been to make education universal and compulsory. For the same reason modern states have made education a state function, levying taxes for its support and placing it under direct state supervision.

For the discharge of this educational function there has been developed a special institution—the school. The school is a social environment within which, under controlled conditions, the educative process takes place rapidly and with precision. The school erects goals in the form of ultimate and proximate aims, toward the realization of which it directs the entire educative process. It selects materials of instruction out of the rich and varied experience of the race, which it uses as stimuli to be applied to the minds of the young, supplying that which will secure desirable reactions

[1] See Irving King, *Education for Social Efficiency*, 1913; and George H. Betts, *Social Principles of Education*.

and withholding that which would secure undesirable reactions. It assembles supervisors and teachers, who direct the child in the experience of learning. It develops an elaborate technique in the method of handling materials effectively and in administering the institution, which demands a high degree of professional training on the part of the teaching body. It creates costly and elaborate physical equipment in the form of buildings and apparatus. The school is an outstanding, elaborate, and highly specialized institution.

The school represents the expenditure of vast sums of public money. The United States expended for education of all types $800,000,000 in 1914, and in 1916 fully $1,000,000,000.[1] The funds set aside for education in America have steadily and rapidly increased in volume. The American people believe in education and are willing, by taxation, gift, and bequest, to pay enormously for it. The work of education withdraws from the industrially productive processes a very large and growing number of highly efficient workers. In 1914, 706,152 persons were engaged in teaching. This was an increase of 202,554 over the number thus engaged in 1900.[2] Of the 23,500,000 of our population who are enrolled in schools

[1] *Report of the Commissioner of Education* for the year ending June 30, 1916.

[2] *Ibid.*

of all types, representing 24 per cent of our entire population, a large number belong to the wage-earning period—certainly the 403,584 enrolled in higher institutions of learning.[1]

The placing of such grave social responsibility upon the school, the administration of such vast public funds, the fact that so large a proportion of the population is under the direct influence of education, and the fact that such a large group of efficient workers are withdrawn from other fields of useful activity in order to carry on the work of education lay upon society the responsibility of calling upon the school to render an accounting for the results which society has a right to expect of it. Behind the school's responsibility for its direct results is the community's responsibility for the school and for the failure of any child through faulty education.

The survey is now established as the instrument of the community for securing an accounting from its educational agencies and "the proper means of inviting progress in any and all forms of educational affairs."[2] From the making of the first survey in 1911 the applicability and value of the method in education have been apparent, and the

[1] *Report of the Commissioner of Education* for the year ending June 30, 1916.

[2] E. F. Buckner, "Educational Surveys," *Report of the Commissioner of Education*, 1916.

number of educational surveys has rapidly increased in volume. The number of surveys either completed or in process during 1916 was seventy-six.[1] During this time the technique of the educational survey has undergone rapid development, as is seen from the elaborate and thoroughgoing character of the most recent surveys, such as the Cleveland Survey,[2] as compared with the earliest efforts. Each of the twenty-three volumes of the Cleveland report is a survey in itself, and the whole is summarized in two extra volumes. The Cleveland Survey went farther than any previous survey in working out actual objective tests of school results, and the volume in which these elaborate tests are recorded may be regarded as the most central and significant feature of the entire report.[3] The survey method has been officially adopted by the Bureau of Education, the Russell Sage Foundation, and the General Education Board as the best means for the measurement of the efficiency of educational institutions and systems.

During the six years of its history the educational survey has developed several types, each

[1] *Ibid.*

[2] *Cleveland Educational Survey Reports.* 25 vols. Published by the Cleveland Foundation, 1917.

[3] Charles H. Judd, *Measuring the Work of the Public Schools.* Cleveland Foundation, 1917.

having a particular group of problems and a still further specialized method. The earliest type was that of the survey of the city school system, of which the Portland Survey[1] and the Cleveland Survey cited above are typical. Another type is the survey of state systems, of which that made of Ohio by the Ohio State School Survey Commission is typical.[2] There have been numerous country-school surveys, of which those made of several counties in Georgia by the State Educational Department are representative.[3] In 1913 the Russell Sage Foundation undertook a comparative study of the conditions of education in the forty-eight states.[4] Rural education has been made the subject of recent surveys.[5] Special subjects and problems have received an increasing amount of attention from the surveyor, such as the study of secondary education in Vermont[6] and the report on divisions 4 and 5 of the Brooklyn elementary

[1] Ellwood P. Cubberley, *The Portland Survey*, 1915.

[2] *Report of the Ohio State School Survey Commission*, by H. L. Britain, director, 1914.

[3] See reports of Bulloch, Clayton, Taliaferro, Jackson, Morgan, and Rabun counties, Georgia, by M. L. Duggan, director, 1915.

[4] *Comparative Study of Public School Systems in Forty-eight States.* Russell Sage Foundation, 1913.

[5] See, for example, *Rural School System of Minnesota.* Bureau of Education, Bulletin No. 20, 1915.

[6] Raymond McFarland, *Secondary Education in Vermont*, Vol. VI, Bulletin No. 5. Middlebury College.

schools.[1] Among the later types of educational survey are the studies of university administration, as in the case of the University of Wisconsin, which was rendered conspicuous by the discussion it aroused at the time. The last-named survey indicates perhaps that much remains to be done in the development of the use of this instrument as applied to university conditions.

The educational survey makes a study of a particular system or institution in the light of its special conditions and needs. It approaches its study with a careful inquiry into the historical conditions out of which present policies and organizations have arisen, so as to offer an appreciative account of existing conditions. It takes into account the economic and social character of the community which the school or the system serves, with reference to its adaptation to the needs of the community. Nothing is more fundamental in an educational system than its adaptation to the needs of the local community. An industrial community should have a very different type of curriculum from an urban community or a rural community. The school should fit the coming citizens to the environment in which they will live their lives and do their work. Individuals differ

[1] William McAndrews, *Report upon Divisions 4 and 5 of Elementary Schools, Brooklyn.* New York Department of Education, 1915.

greatly in native interests and capacities. The school needs to adapt its course of study and its program to the varied interests of children and to the work in which they will be engaged, so that each life will be most completely realized, will be most useful to society, and will unite work and culture in an intelligent life-process.

The educational survey is regarded as an extension of the function of the supervisory body. For this special undertaking the supervisory body may invite a group of experts, in which case the experts are regarded as temporarily added to the supervisory staff. In any case the survey should always result from the initiative of the administrative body in its desire to improve the work of the schools committed to its supervision. The city of Portland invited Professor Ellwood P. Cubberley, of Leland Stanford Junior University, to supervise the survey, and he assembled a considerable number of educational experts to assist him. The Cleveland system invited Mr. Leonard P. Ayres, of the division of education of the Russell Sage Foundation, to supervise the survey, and a large group of experts in special fields were called in for longer or shorter periods to conduct the special surveys. Altogether, nineteen specialists were engaged in the latter survey.

The educational survey should be impersonal and impartial. Educational theory has by no

means become so exact that one can dogmatize on any particular theory or procedure. The surveyor must be broad enough in his appreciations to allow for differences of opinion. The more objective becomes the method of judging educational processes through results the less will be the probability of error through personal prejudice.

In the endeavor to evaluate results in the earlier educational surveys dependence had to be placed on the subjective judgments of educational experts, in which error was partially eliminated by checking the judgment of one expert by that of others. This method was necessary because there were as yet no scales of measurement worked out on a sufficient basis. But in the more recent development of the educational survey one of the most significant advances in the working out of the technique has been the patient working out of scales of measurement.

The statistical measurement of the results of the school system in the various subjects and grades was one of the most outstanding and characteristic features of the Cleveland Survey. This work was under the supervision of Professor Charles H. Judd and is a thoroughgoing piece of scientific work. The report of these measurements is given in the volume of the report entitled *Measuring the Work of the Public Schools*. Measures were taken of the aggregate failures of students in all grades, as well

as of failures in particular subjects. The failure of students in special subjects is compared with their records in other subjects. Comparative studies were made of the failures by grades in individual schools. Tests were made in the quality and speed of handwriting, proficiency in spelling, accuracy and speed in arithmetic, the quality and rate of both oral and silent reading, the number entering the high schools from the eighth grades of the several schools, the percentage of pupils above and below normal age in the high schools, the number of withdrawals from the various courses of the high schools, the number who repeated the high-school courses or dropped them or failed, the distribution of failures in the high schools by courses, and failures in required, as distinguished from elective, courses. Careful measurements were made of individual differences and, in some subjects, of differences arising from sex. Where possible, comparisons were made of the tests in the Cleveland schools with tests in other city systems. As such pieces of work increase in number and range there will in time be formulated a reliable standard of measurement of the effectiveness of a public-school system in every aspect of its work and administration. A sufficient number of such tests will express the collective experience in education.[1]

[1] For illustrations of scales worked out in various subjects the student should consult the *Report of the School Inquiry Committee of New York City*, Vol. I, by Stuart A. Courtis, for the

In respect to accurate measurements the educational survey is far in advance of the social survey, the standards of which for some time to come must remain somewhat indefinite.

The educational survey makes effective use of publicity. Much of the undeserved criticism of public education will be remedied by an appreciation of the intricate and difficult problems of education and the actual achievement of efficient school systems. The pressure of public opinion is needed to secure the reconstruction of inefficient systems or institutions. Improvements are frequently costly, and the basis of the willingness on the part of the community to tax itself is the desire for better education which arises out of a concrete and adequate knowledge of the existing conditions and of what standardized education is doing in other communities. Publicity secures

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Courtis test for arithmetic; *Teachers College Record*, Vol. XV, No. 4, "The Measurement of Ability in Reading," by E. L. Thorndike; *Teachers College Record*, Vol. XIV, No. 5, "The Measurement in Drawing," by E. L. Thorndike; *Teachers College Record*, Vol. XV, No. 5, "Teachers' Estimates of the Quality of Specimens of Handwriting," by E. L. Thorndike; *A Measuring Scale for Ability in Spelling*, by Leonard P. Ayres, division of education, Russell Sage Foundation; *A Scale for Measuring the Quality of Handwriting of School Children*, by Leonard P. Ayres, division of education, Russell Sage Foundation.

For a thorough discussion of the methods involved in mental measurements the student should consult *An Introduction to the Study of Mental and Social Measurements* (1916), by E. L. Thorndike.

the understanding and sympathy on the part of the home and other community agencies and institutions which are essential to the co-operation of these agencies with the public school.

The Cleveland Survey is also unique in the method of publicity which it adopted. Every possible check upon the accuracy and thoroughness of each report was made use of before it was given to the public. The first tentative report of the specialist in charge of a given field of investigation was gone over carefully by the director and the other members of the survey staff. The revised tentative report was then submitted in duplicate copies to the board of education, the superintendent, and other specialists in the community for correction and suggestions. It was then placed in the final form and printed in a monograph which was complete in itself. For this reason these separate reports deal with fundamentals and are noteworthy for their extreme accuracy. The report in its final form was presented at a luncheon at one of the leading hotels, to which special invitations were issued, though anyone who wished to do so might attend. The report was explained in its essential outlines by the specialist in charge, with exhibits of tables, charts, and diagrams. Copies of the report were on sale at the luncheon, so that they might immediately be distributed throughout the community. The newspapers of

the city crowded the war news from the front page in order to give publicity to these reports as they were given out serially, for the reason that they were excellent news, though they contained little that was sensational or derogatory to the school system.

The Cleveland experience is an excellent indication of the intense interest a community takes in its educational system when the matter is brought before it in a thoroughgoing but wise manner. The luncheons were held weekly for a year, so that during that time the focus of community attention was upon the problems and possibilities of education in that city. Moreover, this plan had the advantage of presenting the intricate and difficult problems of a complicated city system item by item, so that each could be clearly defined and impressed upon the public mind. The room in which the weekly conferences were held was taxed to its capacity throughout the entire period and the composition of the group changed as special topics attracted the interest of special groups in the city. In the words of the report:

> This laborious process constituted a new development in educational practice and in the technique of the school survey. It might be called bridging the gap between knowing and doing, or it might be termed the process of carrying the community. It was a method of educating the public concerning its educational problems. Its object was to make the entire school system pass in complete

review before the public eye. It made the schools and the public pay attention to each other. It presented the past, the present, and the possible. Its aim was to place before the citizens a picture of the schools, a picture so accurate that it could not mislead, so simple that it could not be misunderstood, and so significant that it could not be disregarded. The Cleveland experience demonstrated that it was entirely possible to arouse the public to this sort of interest in their school problems and then to sustain that interest.[1]

In common with all surveys the educational survey's objective is improvement of existing conditions. Consequently each report, whether on separate items or on the whole situation, ends in a body of recommendations for the future. As a rule recommendations concerning future policy do well to distinguish between ultimate and proximate aims. The reconstruction of a complicated system is a large task and frequently may best be undertaken item by item until the whole is complete.

The larger problems that come under the scrutiny of the educational survey are attendance of the school population, the elimination of pupils and the causes thereof, the organization and administration of the system, the sources and distribution of the financial budget, educational supervision, the personnel and the professional preparation of the teaching staff, course of study,

[1] Leonard P. Ayres (1917), *The Cleveland School Survey*, pp. 37 f.

methods of teaching, discipline, promotions, testing the ability of pupils, salaries and tenure of office, the improvement of teachers in service, the source of teacher supply, the co-ordination of elementary and secondary schools, educational and vocational guidance, provision for exceptional children, and statistical data. It will thus be seen that organized education is an exceedingly complex and intricate process.

Something of the scope and thoroughness of such a representative study as the Cleveland Survey is suggested by including here the titles of the volumes of the published report. It will be noted that eight volumes and a summary are devoted to the subject of industrial education alone. Space does not permit the inclusion of even the principal topics discussed in each of these volumes.

REPORT OF THE CLEVELAND SCHOOL SURVEY

I. *Child Accounting in the Public Schools*
II. *The Teaching Staff*
III. *What the Schools Teach and Might Teach*
IV. *Measuring the Work of the Public Schools*
V. *Health Work in the Public Schools*
VI. *Schools and Classes for Exceptional Children*
VII. *Household Arts and School Lunches*
VIII. *Education through Recreation*
IX. *Educational Extension*
X. *The School and the Immigrant*
XI. *The Public Library and the Public Schools*
XII. *School Buildings and Equipment*

XIII. *Overcrowded Schools and the Platoon Plan*
XIV. *Financing the Public Schools*
XV. *School Organization and Administration*
XVI. *The Cleveland School Survey: A Summary*
1. The Survey and the City
2. How the Survey Was Conducted
3. General Conclusions
4. New Contributions to Education
5. A summary of each of the foregoing separate volumes

In addition to these general studies a highly specialized study was made of industrial education, the results of which were published in nine volumes:

I. *Boys and Girls in Commercial Work*
II. *Department-Store Occupations*
III. *Dressmaking and Millinery*
IV. *Railroad and Street Transportation*
V. *The Building Trades*
VI. *The Garment Trades*
VII. *The Metal Trades*
VIII. *The Printing Trades*
IX. *Wage-Earning and Education: A Summary*

SUMMARY

On its personal side education is a means of self-realization through adjustment to one's whole environment. It is also a social process, the fundamental method of social progress, and a social duty. The educational function of society is accomplished through a special agency known as the school, within which goals are set up and the educational

process is determined and executed, upon which vast sums of public money are expended, and which withdraws a large group of highly efficient workers from other fields of endeavor. For such responsibilities the school is accountable to the community.

The educational survey is the community instrument for securing an accounting from the schools and for inviting progress. The survey idea has spread rapidly in education, and the technique has undergone perfecting. Numerous types of the educational survey have been developed and the principles defined. The recent Cleveland Survey is an excellent illustration of the scope and complexity of the educational survey.

CHAPTER V

THE SURVEY IN RELIGIOUS EDUCATION

Religious education as carried on in the church is a specialized form of general education.

Historically, religious education had its rise in general education. Among primitive peoples and in the early culture civilizations religious education and secular education were fused in one process. Moreover, in the earlier types of education the secular aspects of the process were dominated by the religious aspects. The unconscious imitative educational methods of primitive groups consist largely in religious ceremonies and are administered by the medicine men of the tribe. The schools of the early civilized peoples were held for the most part in the temple grounds and were presided over by the priests, while the religious and the practical were commingled in the content. Indeed, the fusion of these two types of education, together with the predominance of the religious over the secular, continued until after the Reformation and well on into the nineteenth century, when state systems of education arose, the content of public education became secular, and the teaching function passed into the hands of the laity, leaving

religious education, as such, to the church. In America the fact that specific religious education has been excluded from the public schools has laid upon the church the necessity of providing religious education through the various agencies which the church has from time to time created, but chiefly through the Sunday school, the Bible school, or the church school, as it has been variously denominated.

As the institutions of religious education were differentiated from the institutions of general education, so the theory and practice of religious education have taken their departure from the theory and practice of general education. Secular education, after it had disengaged itself from the control of the church, developed along scientific lines, working out a philosophy of the educative process, a technique of teaching, a highly elaborated body of materials, and a high degree of efficiency in organization and supervision. In general method and in its fundamental problems religious education does not differ from secular education. It differs only in its aims, its institutional relationships, and the body of instructional material with which it deals. A sound philosophy and a sound procedure in religious education will take their point of departure from fundamental educational philosophy and procedure.

Religious education seeks to complete the educative process, beginning where secular education

ends. It is designed, not to displace, but to supplement secular education. It seeks to secure a religious adjustment of the child to his whole environment, including God. It seeks to transmit to him the religious inheritance of the race as preserved in its sacred institutions and literatures, leaving the literary, scientific, aesthetic, and political inheritances to be transmitted by the public school. As public education is organized in America, the public school cannot attempt to secure the religious adjustment. Secular education, therefore, unsupplemented by religious education, is incomplete. When the historical and psychological relation of religion to group survival and well-being is considered, religious education becomes at once a grave social problem, particularly in a democracy.

As American education is organized, the larger social group has delegated the responsibility for religious education to the church, which is a specialized institution for the interpretation and promotion of religion. As one among its numerous and complex functions the church has placed the responsibility for religious education upon a group of educational agencies, both instructional and expressional. The educational agencies of the church are therefore directly responsible to it for their efficiency, and the church is directly responsible to society for the function which

such agencies perform in our complex modern life. Only dimly has the church perceived this social responsibility, and even more remotely have the fragmentary educational agencies of the church felt their social accountability. There is great need for the quickening of the sense of social responsibility in religious education. If the church fails in this task through lack of educational efficiency, to that degree is the life of society impoverished and its future jeopardized.

In the light of this social responsibility of the church the time has come for an accounting on the part of the church for the trust that has been committed to it. Is the present organization of religious education in the local church, the communion, and the larger intercommunal world a sound and effective educational organization? In the process of historic development various special agencies with an educational purpose have sprung up in the church to meet particular needs as they arose. Thus the Sunday school in America arose to meet the need of instruction in the Bible that could no longer be taught in the public schools. In the same manner the young people's societies arose because the young people in the churches had no adequate means for expressional activity. Mission bands, which include in their programs both instruction in missions and giving to missionary objects, have been organized because

missionary instruction was lacking and a valuable source of missionary income was not being utilized. Various clubs have arisen for both sexes and for the various age-groups to meet similar neglected needs. Interchurch organizations, such as the Young Men's Christian Association and the Young Women's Christian Association, have been created to meet the larger needs of the young people and to carry on both instructional and expressional activity. Out of this multiplicity of educational agencies there have arisen very acute problems, especially in the local church. In many cases there is an overlapping of membership and of function. When the entire educational need of the church is viewed, there are serious gaps and omissions. Each organization has its own distinctive aims and is, for the most part, under the supervision of a separate and outside intercommunal and national or international organization. The child's educational consciousness is divided, and ineffectiveness characterizes the total result. Is this the soundest kind of organization and supervision the church can give its program of religious education?

There is a growing feeling in the church that none of these uncorrelated agencies, nor all of them together, are adequate to meet the need of a unified and sound program of religious education in the local church. The aims are undefined,

fragmentary, and unrelated. The process, viewed as a whole, is unrelated and unsupervised. The results are unchecked. With this growing discontent arising out of the unrelated program of religious education now in use attention is increasingly being turned to the Sunday school as the agency best fitted to undertake the whole program of religious education in the local church. But when the Sunday school is scrutinized the question immediately arises as to its adequacy to meet the need without a thoroughgoing reconstruction of present procedure. Apparently some organization must be wrought out by which the local church may undertake consciously the function of religious education, and which it can hold to accountability for its spiritual results, either by putting the present Sunday school on a sound educational basis or by creating an agency that will supersede all the existing ones.

When one turns from the educational organization of the modern church to the physical equipment, one is confronted with the same type of problem. By the side of the older functions of worship and preaching, to meet the needs of which the older types of building were constructed, there has grown up in the modern church the function of education, demanding scientific conditions of teaching within which the educational process can go on to the best advantage. How far does the

local church possess these essential teaching conditions?

The local church does not have a curriculum built up as a unit for the accomplishment of clearly defined aims, but it has a group of curricula whose content and aims are wholly unrelated. Each local educational agency has a considerable body of instructional material in the Bible, in missions, or in various other special subjects. In some of them the material in use is paralleled by material used by other agencies, so that there is duplication and confusion. For the most part, only since 1908 have graded lesson materials been used in the Sunday school in an effort to meet the needs arising out of the development of the instincts, capacities, experience, and spiritual life of children and young people. As yet in the vast majority of Sunday schools pupils of all ages still use the uniform lessons which cover the entire Bible in a fragmentary and superficial manner in repeated cycles. Is this the best organization and content of a curriculum upon which the church may rely for its instructional material?

A scrutiny of the educational work of the church immediately raises the question of the personnel and training of the teaching body in each of these several agencies, and in particular in the Sunday school. What are the sources of supply and the methods of selection? Under what conditions are

inefficient teachers displaced, if they are displaced at all? To what extent and how effectively is the work of the teachers supervised? What means are employed for the improvement of teachers in service? What agencies and methods are employed for the discovery and training of the teaching force of the future? Does the church require a definite standard of proficiency on the part of the teachers to whom it commits the educational function of the church?

Is the method of teaching sound, being based upon the psychology of the developing mind and of the fundamental mental processes? Is it in accord with the laws governing the development of character and of the spiritual life? Do the teachers teach with the power and skill that come from insight and from a mastery of the technique of the teaching process?

Are the educational aims of the church as an institution and of its several educational agencies well defined and arranged in their proper sequence? Are these aims the basis of a forward-looking and progressive policy of education projected through a series of years?

These are the problems that confront religious education in the local church and in the larger Christian world. The mere asking of these questions is, at the present time, equivalent to a statement that, as now organized, religious education

is in serious need of reconstruction if it is to do the work that the church and society have a right to expect of it. If the Sunday school, which has already had such an honorable history and has developed such an effective organization, is to undertake this larger social responsibility, it is clear that in organization, supervision, equipment, teaching force, course of study, and method it must undergo extended modification.

Fortunately there is already at hand in the survey a social instrument for securing progress in this most important field. Its principles and methods have already been perfected in the fields of social service and of secular education. There is every reason to expect that this objective method, when rigorously applied to religious education, will yield equally far-reaching results in the direction of progress.

What is needed at the present moment more than anything else is a taking of stock in the educational work of the church. The church needs to know all of the facts, not only that it may know exactly what it is or is not doing in the field of religious education, but in order that it may analyze these facts carefully to discover wherein the weakness and the strength of its educational program lie and to formulate sound educational policies for the future. Every such study that in the end will arrive at definite results must begin with a study of concrete situations in numerous local churches.

Fortunately there is growing up a body of expert knowledge in the field of religious education which finds expression in the growing literature of the subject. Nothing could add more to the scientific character of this literature than the employment of the objective method of the survey as a means of discovery. Our hope for progress in religious education, as in secular education, lies in the rigid application of the scientific method. Nor is religious education dependent wholly upon its own creations. There is much in the field of psychological research and experimental method in secular education that is of immediate applicability in religious education. This increasing amount of scientific knowledge needs to be utilized by religious educationists.

There is need that the results of teaching religion under past and present conditions should be carefully criticized and evaluated. Just what reactions of knowledge, of reverence, of conduct, of attitude and feeling, and of impulses to service has the past educational program of the church secured? Are these the types of reactions the church desires? Is the church really creating the type of mind or of spiritual life for the church of tomorrow that it wishes to create?

Any evaluation of results necessitates the erection of standards and tests and the careful definition of aims. Unfortunately almost the entire task of working out standards and scales for religious

education lies in the future. There are two unpublished reports of tests worked out in the seminar of Union Theological Seminary that are typical of the kind of study that needs to be made on an extended scale. Indeed, the working out of scales in secular education is comparatively recent and is still in progress. It is none too soon for the religious educationist to begin this task.

The employment of standards in the evaluation of results makes possible the use of the experimental method in the form of testing the materials of instruction, organization, methods of teaching, and broader educational policies. Fortunately the number of Sunday schools in which there are ideal teaching conditions, trained supervision, a trained body of teachers, and controlled conditions necessary for experimentation is increasing. Experimentation is not a task that can be undertaken by schools indiscriminately; it lies in the field of the scientifically trained investigator. Typical of experiments that should be undertaken in lesson materials, methods of teaching, and organization are the experiments in worship conducted by Dr. Hugh Hartshorne in the Union School of Religion, maintained as an observational and experimental school in connection with the Union Theological Seminary in New York.[1] A study of

[1] Hugh Hartshorne, *Worship in the Sunday School*, 1913; *Manual for Training in Worship*, 1915; and *The Book of Worship of the Church School*, 1915.

the psychological aspects of ritual was made by Frederick G. Henke.[1] Similar studies need to be carried on until every feature of the process of religious education rests upon a solid experimental basis. Not until the method of experimentation is employed can we hope for rapid and certain progress in religious education. The crude form of the trial-and-error method is the simplest, most primitive, and least dependable of all methods of getting on. It lacks precision and gets meager results. The experimental method, as a refined form of the trial-and-error method, is complicated and difficult to manage, but is precise and is the best method of learning known to man. The crude trial-and-error method follows experience; the experimental method directs experience and gives it meaning. It quickly eliminates wrong or needless movements. It is creative and progressive.

Religious education at the present moment in most local churches is distinctly in need of definite and far-reaching educational policies. Wanting in standards and tests, many schools are lacking in definite objectives toward which the energies and processes of the school may be directed. A study of a group of Sunday schools in central Kentucky failed in most cases to reveal any definite, carefully planned, and forward-looking educational program.

[1] Frederick G. Henke, *A Study in the Psychology of Ritualism*, 1910.

It is doubtful whether any other sampling would have shown a much different result.

The leaders of scientific religious education face no more needed or difficult task than the popularizing of the educational ideal in the local church. The provision of adequate educational equipment, teaching materials, and necessary accessories involves expense which the church should be ready to assume. What is more, the church itself needs to be aroused to a sense of the supreme place of its educational function and to put behind its educational program all the dynamic of understanding, sympathy, and co-operation at its command. The task of religious education is one which the church cannot wholly delegate to a special class of workers. The church must give itself to this undertaking whole-heartedly. For this purpose the publicity that results from the survey is of the greatest possible value. The simple, impressive, and cumulative presentation of the ideals of religious education and of existing conditions in the local church will appeal to the imagination of the church, awaken its educational conscience, and enlist its personal and economic resources in the task. Some schools have made use of the exhibit apart from the survey and always with excellent results. The mission boards have used the exhibit in its various forms in the most effective manner. Such results suggest the effectiveness of the exhibit as a part

of the program of publicity that accompanies and is a part of the survey. If the presentation of the problems and facts can be made continuous, as in the Cleveland Survey, so much the better. The object of publicity is to create public sentiment as the dynamic of the improvement program. Better public sentiment in the church in favor of religious education should result in better financial support, the enlistment of better teachers, and a demand for the best materials and organization possible, together with the intelligent and hearty co-operation of the larger constituency.

The objective of the survey in religious education, as in all types of the survey, is improvement. The leaders in religious education may confidently expect that when the church knows the facts about its educational work and is confronted with its responsibility to the young people of the community, to its own future, and to society it will respond by seeking the reconstruction of such present conditions as give rise to inefficiency. The time will come when the church, like the larger community with respect to secular education, will feel a social responsibility for the normal development of the religious life of every child in the community and will charge itself with the spiritual failure of any child.

Not least among the results of the survey in religious education, where it is undertaken by the

local workers, will be the educational awakening and the improvement of the workers themselves. The stimulation of the scientific spirit and the placing in their hands of a scientific method will perhaps be of more value than the accuracy and exhaustiveness of work done by experts from outside the group. The author quite agrees with Superintendent Maxwell, of the New York City schools, that the survey should be considered a part of the regular function of supervision and a means for the improvement of the teaching force.

The fundamental problems to be considered in the religious-education survey are the relation of the school to the community, the character and resources of the local church, the number and relation of the various educational agencies in the local church, educational aims, material equipment, general organization, supervision, general program, the teaching staff, the improvement and training of teachers, the course of study, standards and tests, the classification and promotion of pupils, attendance, elimination, finances, statistical records, discipline, special subjects and activities, church attendance, the relation of the Sunday school to other community agencies, extension work, evangelism, vocational guidance, the popularizing of the ideals of religious education, departmental organization and methods, and classroom instruction.

The possibility of the extension of the survey method in religious education beyond the local church is apparent. There is need for the survey of religious education in communions, in communities in which numerous communions unite in a community program of religious education, and ultimately, throughout our democracy, in a search for the efficiency which modern society has a right to expect of the school of religion. The religious day school, the granting of credit for extra-mural Bible study by the public schools, and other similar experiments in religious education may well become the subjects of special surveys.

SUMMARY

Religious education, as a specialized form of education, has been differentiated in comparatively recent times from secular education. The Sunday school arose to meet the need for religious instruction when the public schools passed into the control of the state and excluded religious instruction from the curriculum. Religious education seeks to complete the whole process of education by securing the adjustment of the child to the spiritual aspects of his environment and by transmitting to him the religious inheritance of the race. For this part of the whole education of the child the church is directly responsible to society and is therefore

accountable for the results it secures from its educational agencies.

There is a growing consciousness of the inadequacy of the organization of the educational function of the church as respects the correlation of agencies, the teaching conditions, the curriculum, the preparation of the teaching staff, the methods of teaching, and the educational aims and policies. Fortunately the survey as a means of ascertaining the existing situation and of securing improvement has been worked out in social and educational science and is immediately at hand for the uses of religious education. Its principles provide the very means by which we may expect scientific progress in religious education. Nor are its applications limited to the local church, for the survey will prove most useful when employed in the study of the larger aspects of religious education and in the study of its special experiments.

PART II
THE SCHEDULE

CHAPTER VI

THE USE OF THE SCHEDULE

The schedule which follows is designed as a guide in making a survey of the organization, content, and procedure of religious education in the local church.

The suggestions as to the use of the schedule which are here offered have largely grown out of the use of the schedule with groups of students in the author's seminar. The use of the schedule will be considerably modified by the character of the group making the survey, the character of the community in which the school is located, whether urban or rural, and the library facilities available. The survey can well be made without an elaborate reference library, but its most profitable use will be by workers who have access to expert knowledge in a literature that deals with the various topics touched upon in the survey. It can be used with profit by local workers who have not had previous elaborate training or experience, though groups of students who have had the prerequisite training will carry their studies far into the field of statistics and measurements. Whether, however, the school being surveyed is a

large and highly complicated urban school or a small school in the open country with a simple organization, the fundamental principles involved are the same. Students making a survey of the small rural school will adapt the schedule by looking for the essential principles involved and will not attempt to judge the educational efficiency of such a school by the elaborate and complicated organization of the large urban school. In certain localities, where there are particular problems, the schedule will need to be expanded.

It will generally be found best to make definite assignments from the schedule, preferably completing one section before another is undertaken, except in the case of the minor items. The various items under a particular subject may be divided among the members of the group for investigation and report.

In connection with the assignment of the section of the schedule and the distribution of the several items under that topic among the members of the group, assignments should be made in the preliminary reading in the literature of the subject. The extent of such readings will depend upon the amount of literature available and upon the time at the disposal of the group. The references for reading that are indicated in connection with the schedules are intended to be suggestive rather than exhaustive bibliographies under the various head-

ings. The materials gathered from the readings should be thoroughly worked over in class discussion, until the outlines of the theory, the organization, the method, and the problem are clear in the minds of the students. Otherwise the students will not know what to look for in their investigations, nor will they be able to pass critical judgment upon what they discover. Effective observation depends upon the setting up of trains of interest which will enable the student to see in the midst of many confusing details the essential thing for which he is looking. Critical judgment is impossible without standards previously set up in consciousness, by which the various aspects of the situation observed may be evaluated. Much of the success of the survey depends upon the care and thoroughness with which this preliminary reading and discussion are carried on. By this means the expert knowledge which is essential to the survey method is made available.

After the discussion of principles the materials should be gathered by directed, specialized observation. The purpose of the schedule is to give direction and definiteness to the observational work of the students. It seeks to point out the things for which the student should look. The data of the survey are to be obtained from direct observation of concrete facts. Inexperienced observers tend to accept the report of another, as well as his

judgment, upon a given situation. This destroys the immediate and fundamental purpose of the survey method. The leader of the group should insist that the sources of information be immediate and personal, and that critical judgment passed upon situations be independent. Certain types of data, such as the reactions of pupils to the stimuli of worship, or their reactions to moral situations in life-situations, are hard to get at and will require the ingenuity of the student in arranging indirect approaches. It is not sufficient to accept the statements of pupils or teachers alone on such problems. While personal statements may be valuable, chief reliance should be placed upon the critical study of objective behavior.

The results of the observations should be presented in written form, indicating the time, place, and conditions under which the observation was made. The several reports should be presented to the entire group, checked up by the observations of the other members of the group, and thoroughly worked over in discussion. By far the greater part of the discussion should be devoted to the criticism of the conditions that are found to exist, in the light of the previous discussion of principles gathered from reading, and to constructive suggestions as to what ought to be done to make the school an effective educational agency in the conditions it must meet.

As far as possible exhibit materials should be collected in connection with the data, and graphs should be presented that will make the data clear, easily grasped, and impressive.

After the data have been checked up and worked over in the group of investigators the whole material should be edited by some member of the class. Different members of the group might well edit separate sections, a single person or a committee being responsible for the editing of the entire report. The report will doubtless be more satisfactory if the findings are put, not in the form of answers to the questions in the schedule, but in the form of a good literary presentation of the data. The presentation of the facts in each section should be accompanied by a judicious criticism of existing conditions and by recommendations as to ways in which existing conditions might be improved.

After the report has been carefully compiled it should be presented in an effective manner to the church. The experience of the Cleveland Survey would suggest the presentation of the report to a select group of officers and leaders in the church, or to the entire church at special meetings for the purpose; the presentation of the report by sections, so that each problem or group of problems might have an opportunity to be clearly and impressively presented and the attention of the church might

be focused upon the problems of religious education through a considerable period of time; and the presentation of the larger and more fundamental problems and ideals of religious education to the general public through the press. The exhibit of materials, graphs, tables, and charts should be freely used as the most effective method of appealing to the popular mind.

The following schedule has been prepared especially for the use of the workers in the local church who will undertake without outside assistance the survey of religious education in their own church, for teacher-training classes, and for college and seminary students pursuing observational courses in religious education. Manifestly, however, the time is near at hand when the survey of religious education will be undertaken on a larger communal, community, and national scale.

Mature and specially trained student groups in colleges and seminaries will make use of statistical methods wherever possible, applying the measures of central tendencies, variations, and correlation, and making comparisons wherever comparative data are accessible. Student groups will do well to familiarize themselves, if they are not already acquainted with the technical statistical method, with *The Elements of Statistical Method* by W. I. King, *Elements of Statistics* by A. L. Bowley, or *The Theory of Mental and Social Measurements*

by E. L. Thorndike. An excellent illustration of the application of the statistical method to educational data will be found in the volume entitled *Measuring the Work of the Public Schools* by Charles H. Judd.

CHAPTER VII

A GENERAL SCHEDULE FOR THE SURVEY OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH

I. The School and the Community

1. What is the character of the community in which the school is located:
   a) City?
   b) Town?
   c) Village?
   d) Open country?
   e) Is the community dominantly industrial, commercial, or agricultural?
2. What is the territory for which the school may be considered responsible, either separately or in co-operation with other religious units? Fix the boundaries and draw a map of the territory.
3. What is the population of this territory:
   a) Total population?
   b) Public-school population?
4. Is the population homogeneous or heterogeneous with reference to:
   a) Race?
   b) Native- and foreign-born?
   c) Social classes, such as economic, social, etc.?
   d) Religious sects?
5. What is the moral and religious "tone" of the community?

6. Make a list of the constructive agencies in the community.
7. Make a list of the destructive agencies in the community.
8. Make a list of the unmet needs of the community, such as a community center, playgrounds, juvenile court, etc.
9. What are the church and the Sunday school doing to meet the unmet needs of the community?
10. What are the resources of the community:
    a) Economic?
    b) Personal?
11. If the community is rural, to what extent do the young people remain in the community or move to the city? What reasons are assigned for the young people not remaining in the community? If the community is urban, is the population relatively stable? If not, what are the main causes of removal?
12. Do the church and the Sunday school cooperate with other community agencies in community service? Specify in what ways.
13. Do the church and the Sunday school have a community consciousness? Give evidence thereof.
14. Has the church or the Sunday school ever made a community survey?
    a) What items were included in the survey?
    b) How frequently has it been made?

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II. THE LOCAL CHURCH

1. Write a brief history of the church.
2. To what communion does the church under observation belong?
3. Is ecclesiastical control vested in the local congregation or in a central governing body? Does the communion belong to the episcopal, presbyterial, or congregational type of organization?
4. How many members has the local church?
5. How is the membership distributed by age-groups:
   a) Children under twelve years of age?
   b) Young people between the ages of twelve and twenty-four?
   c) Adults between the ages of twenty-five and sixty?
   d) People over sixty years of age?
6. Is the membership homogeneous with reference to:
   a) Race?
   b) Native- and foreign-born?

7. To what economic and social class or classes does the membership of the church belong:
   a) Wealthy and aristocratic?
   b) Middle class?
   c) The poor?
8. What vocations are represented in the church membership?
9. How is the church membership distributed by cultural character:
   a) Well educated?
   b) Moderately educated?
   c) Poorly educated?
10. What is the annual budget of the church, including missions and benevolence?
11. How is the budget distributed:
   a) Minister's salary?
   b) Religious education?
   c) Music?
   d) Light and fuel?
   e) Janitor's services?
   f) Clerical services?
   g) Building and repairs?
   h) Interest on loans?
   i) Missions and benevolence?
   j) Publicity?
   k) Other items?
12. How is the church located with reference to the community:
   a) Down town?
   b) In a residential section?
   c) Suburban?
   d) Village or open country?
13. Does the church have an awakened educational consciousness?

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III. THE CORRELATION OF EDUCATIONAL AGENCIES

1. Does the church have a consciousness of the unity of its educational program?
2. Make a list of the educational agencies, instructional and expressional, in the local church:
   a) For children under twelve years of age.
   b) For adolescents between twelve and twenty-four.
   c) For adults of twenty-five and over.
3. To what extent do these educational agencies overlap:
   a) As to membership?
   b) As to function?
   c) In calls for financial support?
4. Make a list of desirable functions in the church under observation that are not at present provided for by existing organizations.
5. Has any effort been made to correlate these agencies:
   a) By fusing them into a single organization?
   b) By delimiting their fields and by supplementation?
   c) By bringing all of them under the direct supervision of the educational committee or other supervising agency?

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IV. Educational Aims

1. Does the school have a consciousness of a definite function to perform:
   a) In the life of the individual?
   b) In the life of the church?
   c) In the life of society?
2. Has the school ever consciously defined:
   a) The ultimate aims for the entire school?
   b) The proximate aims for each department and grade? If so, state them specifically.
3. How does the school define its scope?
   a) Is it organized to provide religious education for children and adolescents, or for all ages?
   b) Does its program include both instructional and expressional activities?
   c) Does it address itself to the entire educational task of the church, or does it confine itself to the traditional activities of the Sunday school?
4. Does the school have a definite educational policy:
   a) Running through a considerable period of years?
   b) More immediate programs for short-time periods?

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———. *Principles of Teaching*, chap. i.

V. MATERIAL EQUIPMENT

1. The building:
   - *a*) Does the church have an educational plant apart from the church auditorium?
   - *b*) If so, how is it arranged with reference to the church auditorium?
     - (1) Is it an integral part of the church building under the same roof with the auditorium?
     - (2) In that case, is it located to the rear, the side, or the front of the auditorium?
     - (3) Is it separated from the auditorium by permanent walls or by movable partitions?
     - (4) Or is it a separate building?

c) What are the dimensions of the educational plant, including floor space, stories, etc.?

d) How many pupils will it accommodate under good sanitation and teaching conditions?[1]

e) Does the construction of the building provide for the segregation of the departments?
  (1) Are the partitions separating the departments permanent walls?
  (2) Movable partitions?
  (3) Curtains?

f) Does each department have provision for a separate assembly for worship and departmental programs?

g) Does each department have provision for separate classrooms?
  (1) Are these adjacent to the assembly room?
  (2) Is the assembly room divided by movable partitions?

h) Does the building have a gymnasium? Describe its size, location, arrangement, and equipment.

i) Does the building provide facilities for social and recreational life? Describe the arrangement and equipment.

j) Is provision made for the use of dramatics in religious education? Describe the equipment.

k) What office facilities are provided for the director and the secretarial force?

l) What provision is made for the wraps of the pupils during the session of the school? Are they permitted to lie about on the chairs and tables of the classrooms?

[1] The public schools allow about fifteen square feet of floor space for each pupil.

m) Are the hallways ample, well located, and well lighted?

2. Sanitation:

a) How much air space is allowed for each pupil?[1]

b) What method of ventilation is used?

(1) How rapidly is the air changed?[2]

(2) Is vitiated air effectively removed?

(3) Are there drafts?

c) How much window space is allowed for the floor area?[3]

d) Are the windows placed in the left and rear walls of the room? Are shadows avoided?

e) What is the color of the walls? Is glare avoided?

f) Is the building heated by hot air, steam, hot water, or stoves?

g) Is the heated air humidified?

h) At what temperature is the room kept?[4] Is the temperature constant?

i) Are the floors and furniture kept clean and free from dust?

j) Does the building present a cheerful and orderly appearance?

k) Are the chairs in the elementary departments of such a height that the children's feet may rest upon the floor?

[1] The public school allows two hundred cubic feet of air space for each pupil.

[2] There should be thirty cubic feet of pure air every minute per pupil.

[3] The window space should be 25 per cent of the floor space.

[4] It should be 68 degrees.

l) Are the tables in the elementary departments of such a height that the pupils can use them when sitting in correct positions?

m) Is the color of the furniture harmonious with the general color scheme?

n) Are there sufficient toilet accommodations, and are they properly located?

o) Are the size of the print and the surface of the paper used in the textbooks such as to relieve the eye of strain and glare?

3. Equipment:

a) Has each classroom suitable chairs and worktables or armchairs for writing?

b) Is each classroom provided with blackboards, well located and well lighted, and within easy reach of the pupils?

c) Are there cabinets, or drawers in the worktables, for the materials used by the class?

d) Is there a plentiful supply of maps to which each class has access?

e) Is the school adequately supplied with models, pictures, stereographs, and other suitable illustrative materials?

f) Is the school well supplied with drawing and plastic materials, notebooks, sand tables, and trays?

g) Has the school a suitable reference library for the use of:

(1) The teachers?

(2) The pupils?

h) How many volumes does the library contain? Is it being constantly renewed?

i) Does the library contain circulating as well as reference books? What is the character of these books?

j) How is the library brought to the attention of the school?

k) What relation does the school maintain with the public library?

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VI. GENERAL ORGANIZATION

1. Supervision:
   a) Does the church definitely accept religious education as one of its specific functions to be administered under its direct supervision?
   b) Is there an educational committee?
      (1) How is it appointed?
      (2) What is its personnel?
      (3) What is the special fitness of each member for service on the committee from the standpoint of educational training or experience?

(4) What are the duties of the educational committee?
   (*a*) Is it responsible for all the educational organizations or only for the Sunday school?
   (*b*) Does it determine the course of study?
   (*c*) Does it appoint and recall supervisors and teachers?
   (*d*) Does it determine the standards and tests in the several departments, or at least approve them before they become effective?
   (*e*) Does it determine or approve the educational policy of the school?
   (*f*) Does it make regular reports to the official board or other central governing body of the local church? What items are included in this report?
(5) How is the committee organized?
(6) Does it undertake the detailed administration of the school, or does it fix definite responsibility upon supervisors, confining its efforts to the larger educational problems?
(7) If there is no educational committee, who is responsible for the administration of the school?
   (*a*) How is this body or office created?
   (*b*) How is this body or person held to accountability to the church?

c) Is there a director of religious education or a superintendent?
(1) Is he a paid or a volunteer worker?

(2) What are his personal and professional qualifications for his work?
  (*a*) What has been his general educational preparation?
  (*b*) What special training has he had in religious education?
  (*c*) What educational experience has he had?
(3) What are his duties?
(4) What proportion of his time does he devote to:
  (*a*) Educational supervision—the course of study, supervision, and constructive criticism of the work of the teachers, the testing of educational results, the reconstruction of educational policy, etc.?
  (*b*) Administration of the institution, managing meetings, promotional activities, etc.?
(5) To what extent does the educational committee place definite responsibility upon the director or superintendent, giving him large initiative?
(6) To what extent, in turn, does the director or superintendent fix definite responsibility upon his subordinate supervisors, giving them at the same time large initiative?
(7) Is there evidence of oversupervision on the part of the educational committee or the director?

d) Give a list of the departmental supervisors, stating the educational qualifications,

special training, and educational experience of each. How far are the departmental supervisors held responsible for the personal supervision of the work of the teachers in their departments?

e) Does the work of the teachers show evidence of originality and spontaneity consistent with the stimulation of constructive educational direction, or are they lacking in initiative and enthusiasm on account of negative criticism or repressive supervision?

f) Give a list of the supervisors of special subjects and activities, such as missions, temperance, boys' work, girls' work, etc., and give the personal and educational qualifications of each.

2. Give a list of the general administrative officers of the school, with the function and qualifications of each.

3. Departmental organization:

a) Give an outline of the departmental organization of the school, giving:

(1) Age limit of each department.

(2) Number of grades and teachers in each department.

(3) The correspondence of these grades to the grades of the public school.

b) Give an outline of the organization of each department, with supervisor, secretary, treasurer, directors of special subjects and expressional work, etc.

c) Does the work of the departments include expressional as well as instructional activities?

d) Do the departments show evidence of group solidarity consistent with loyalty to the organization of the entire school?

e) To what extent do the workers in the departments show an intelligent understanding of the ideals and policies of the educational committee and the director? Do they work blindly and narrowly without reference to the aims and purposes of the entire school?

4. Class organization:
   a) At what age and above are the classes organized?
   b) Give an outline of the organization of the classes by departments.
5. Make an outline, using a graph, of the administrative and educational organization of the entire school.

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VII. General Program

1. The sessions of the school:
   - *a*) When is the Sunday session of the school held?
   - *b*) How long is the Sunday session?
   - *c*) How is the Sunday session organized?
     - (1) Is there a period for training in worship?
     - (2) Is there a period of directed study?
     - (3) Is there a period of recitation?
     - (4) Is there a period of expressional activity?
     - (5) Is the church service considered a part of the program of the pupil's day?
     - (6) Are there recesses? How are they distributed?
     - (7) Indicate the time devoted to each of the items 1–6.
   - *d*) Are week-day sessions held?
     - (1) State time.
     - (2) Length of week-day sessions.

(3) Are week-day sessions devoted to instructional or expressional activities, or both? Give an outline of the activities.

e) Are the week-day sessions under the same supervision as the Sunday sessions?

f) Is the course of study in the week-day sessions continuous with the course of study in the Sunday sessions?

2. The period of worship:

a) Does the entire school above the primary department meet for common worship, or do the departments meet separately for worship?

b) Is there a definite and conscious effort at training in worship?

(1) Is the worship program informal or ritualistic? Give a sample.

(2) Are the programs carefully prepared over a considerable period of time?

(*a*) Do they follow the church year?

(*b*) Are they seasonal?

(*c*) Are they topical?

(*d*) Or do they combine one or more of these plans?

(3) Name the items that enter into the worship program, giving the relative time devoted to each and your critical estimate of its value as worship material.

(4) What principle governs the selection of the hymns?

(*a*) Are they suitable in subject-matter form, and tune to the age and experience of the pupils?

(*b*) What are the types of themes with which they deal?

(*c*) Are they such as should be part of the pupil's religious experience?

(*d*) Are the hymns presented in such a way as to secure appreciation rather than mechanical singing?

(*e*) Does the singing of the hymns secure a response of worship on the part of the pupils? Give evidence.

(5) What principles govern the use of prayer?

(*a*) Are the prayers spontaneous or written?

(*b*) Who is the leader of prayer? Has he given the prayer previous thought?

(*c*) Is the subject-matter within the experience of the pupils?

(*d*) Are the prayers theological, or do they center in life-interests?

(*e*) Are they conventionally pious or are they vital?

(*f*) Do the pupils follow the prayers in thought and with inner participation? Give evidence.

(*g*) Are collects used in which the pupils join?

(*h*) Do the prayers produce a worshipful spirit in the pupils? Give evidence.

(*i*) What type of prayer is most effective for this end?

(6) What use is made of the Scriptures in the worship period?
   (*a*) Is the passage of Scripture read by one person or by the entire school?
   (*b*) Upon what basis are the passages of Scripture selected?
   (*c*) Are the passages selected appropriate to the experience and needs of the pupils?
   (*d*) Is the Bible itself used in the Scripture readings, or are printed sections used?
   (*e*) Which secures the better response from the pupils—the individual or the collective reading of the Scriptures?
   (*f*) Are passages of Scripture recited from memory?
   (*g*) Does the reading of the Scriptures produce a response of worship in the pupil? Give evidence.

(7) Is there an address during the worship program? If so, what is its character?

(8) Are announcements made at the worship period? If so, what is your judgment of their worth or appropriateness?

(9) Is the worship program a unity throughout?

(10) Is there a decidedly worshipful atmosphere throughout this part of the program?

(11) Is this part of the program well attended and uninterrupted by late comers?

(12) Are the pupils interested in this part of the program, and do they enter into it heartily?

(13) Do the pupils show evidence that the recurrent features of the program have become familiar, as by promptness in execution, orderliness, etc.?

(14) Is the business of the school, taking of records, distribution of books, etc., so arranged as not to disturb the period of worship?

3. Is a part of the session devoted to the direction of the pupil's study?

a) Are the pupils expected to do home study from assignments made at the previous class session?

(1) Are the assignments carefully made with this in view?

(2) Does the teacher devote a period after the recitation of the previous lesson to giving directions as to the preparation of the assigned lesson?

b) Or is a period set apart for directed study of the new lesson in the classroom under the supervision of the teacher? If so, how much time is devoted to this period?

4. How long is the period of the recitation?

5. Is the recitation followed by a period in which opportunity is afforded for expression? How much time is devoted to this period?

6. Does the school have special programs, either as an entire group or by departments?

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VIII. THE TEACHING STAFF

1. The personnel of the teaching body:
   a) How does the personnel of the teaching body compare with that of the public schools?
   b) On the basis of personality classify the teaching body under the heads of excellent, good, fair, and poor.
2. How is the teaching body distributed with reference to sex?
   a) How many of the supervisors are:
      (1) Male?
      (2) Female?
   b) How many of the teachers are:
      (1) Male?
      (2) Female?
3. General preparation:
   a) How many are graduates of the common schools?

b) How many are graduates of the high school?
c) How many are college graduates?
d) How many have had some university experience?
e) How many have been professional teachers?

4. Special preparation in religious education:
a) How many are graduates of teacher-training classes?
b) How many have had training in city or community institutes?
c) How many have completed the courses in schools of method?
d) How many have taken courses in college departments of religious education?
e) How many have taken correspondence courses in religious education?
f) Specify in each case the time spent and the character of the courses pursued.
g) How many of the teachers have specialized in the departments in which they are teaching during their special training?

5. What is the source of supply from which the teaching body is derived?

6. Method of appointment:
a) Are the teachers appointed by the educational committee and are they directly accountable to it?
b) Upon whose recommendation are they appointed:
(1) The director or superintendent?
(2) The supervisors of the departments, subject to the approval of the director or superintendent?

c) What standards of qualification does the committee require of teachers as a basis of appointment to service?

d) For what period are teachers appointed?

e) Is a teacher appointed to the grade or to the class?

7. Does the educational committee reserve the right to recall teachers who prove to be inefficient? Has this recall been exercised? With what results?

8. What is the average length of service of the teaching body? Give the shortest period and the longest period to indicate distribution of time.

a) Compare length of service among the males with length of service among the females of the teaching staff.

b) Compare the average length of service and distribution of time with the length of service for each sex in the local public schools.

9. How many of the teaching staff appear to you to be alive professionally, teaching up to their ability, and growing? How many appear to you to be dead professionally, teaching below their ability, and declining in teaching power?

10. Are any of the teachers paid? If so, what is the special reason?

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Meyer, H. H. *The Graded Sunday School in Principle and Practice*, chap. ii.

Perry, Arthur C., Jr. *The Status of the Teacher.*

IX. The Improvement of Teachers

1. The supervision of teaching:
   - *a*) Does the supervisory staff spend a considerable portion of time in the systematic visitation of the classrooms and the observation, analysis, and constructive criticism of the work of the teacher? Are these visits followed up by friendly conferences with the teachers concerning the strong and weak points in their teaching method and the organization of their subject-matter?
   - *b*) Does the supervisory staff place in the hands of the teachers a carefully prepared schedule for the self-criticism of the teachers?[1]
   - *c*) Does the supervision of teaching lead to the stimulation of the teachers and to a desire for improvement, or does it depress them?
   - *d*) Does the supervision of the teaching lead to a spirit of self-criticism?

[1] An excellent schedule for self-criticism of teachers will be found on pp. 400 and 401 of *The Modern High School*, by C. H. Johnson *et al.*

2. Teachers' meetings:
   a) How frequently are these meetings held?
   b) What sort of topics are discussed at these conferences? Do they have to do with the mechanics of administration or with great educational problems?
   c) Are they stimulating to the teachers professionally?
3. Reading courses:
   a) Do the teachers pursue a reading course each year?
   b) How is it organized and conducted?
   c) What types of books are read?
4. Teacher-training agencies:
   a) Is a special teacher-training course provided in the local school for teachers in service?
   b) Are the teachers encouraged to attend city or community institutes, schools of methods, conventions, or courses in college departments of religious education?
   c) What recognition is given to teachers who avail themselves of these educational opportunities?
5. Are the teachers encouraged to specialize in their departments in psychology, course of study, and method?
6. Observational work:
   a) Does the supervisor give demonstration lessons?
   b) Are the ablest teachers used for demonstration teaching?
   c) Are the teachers given opportunity to visit and observe the work of excellent teachers in other schools?

d) Is the teacher herself given opportunity to conduct a class under the friendly criticism of her colleagues?

7. Is there a continuous exhibit of the excellent work of the pupils as a means for the stimulation of the mediocre or poor teachers? Does the exhibit include materials, lesson plans, and constructive work?

8. Does the school maintain some bit of experimental work as a stimulus to a scientific professional spirit?

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Miller, J. R. *The Devotional Life of the Sunday-School Teacher.*

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See also references under the next topic.

X. The Training of Prospective Teachers

1. From what source are the prospective teachers derived?

2. At what age do they enter upon the teacher-training course?

3. Course of study:

a) Give an outline of the content and organization of the teacher-training course by years.

b) What textbooks are used?

c) Is the teacher-training course an integral part of the course of study for the entire school, being chosen as an elective in one of the departments? Or is it supplemental to the regular course of study?

d) What opportunity does it offer for specialization in the department in which the teacher will teach?

e) What opportunities does it offer for observation and practice teaching?

4. What are the personal, educational, and experiential qualifications of the teachers in the teacher-training courses?
5. What is the standard of the teacher-training course with regard to:
   a) Entrance requirements?
   b) Methods of work in the class?
   c) Relation of theory and practice?
   d) Home study?
   e) Examination?
6. Are prospective teachers interrupted in their training by being called upon to do substitute teaching?
7. What agencies outside of the school are made use of for teacher training?
   a) Community institutes?
   b) Schools of methods?
   c) Departments of religious education in colleges and seminaries?
   d) Correspondence courses?
8. How many are enrolled in the teacher-training courses? Is this number sufficient to replenish the present teaching force?

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Textbooks of the new 120-hour teacher-training course as far as they are issued.

XI. The Course of Study

1. Is the course of study consciously built upon sound psychological and educational principles?
   a) Is it organized to suit the age of the pupils?
   b) Is it selected and organized to meet the needs of the pupil's native interests and capacities?
   c) Does it take account of his past experience?
   d) Does it make allowance for individual differences?
   e) Does the course of study present a progressive unity throughout?
   f) Is it correlated with the other experiences of the child in the home, the school, and the larger community?
2. General and specific aims:
   a) Is the entire course of study constructed with reference to a general ultimate aim? What is it?

b) Is the course of study in each department and each grade within the department constructed with reference to a definite and immediate aim? State the aims for each department and grade.

c) Is there a progressive unity throughout these immediate aims so that they contribute to the larger ultimate aim, each in its place, without interference or omission?

3. Content:
   a) Is the content wholly biblical?
   b) Or is there enough of natural, historical, and literary material to create in the pupil's mind the impression of continuity between his religious attitudes and the rest of his experience, that is, to secure a religious attitude throughout his whole experience?
   c) Is the content of the course of study in each department and grade of such a character as to accomplish the aims outlined for the course?
   d) Is an attempt made to cover the entire Bible or representative portions of it?
   e) Is there instruction in the element of worship in each department or grade?
4. Prescribed and elective courses:
   a) Is the entire course prescribed, or is a portion of the course elective?
   b) If the elective principle is used, at what age and at what point in the content of the course of study is the election of courses introduced?

5. Spiritual crises:
   a) Does the course of study present appropriate stimuli for the crises that arise from the pupil assuming a personal attitude toward religion, especially during adolescence?
   b) At what ages are these materials introduced?
   c) What is the nature of these materials?
6. Vocational guidance:
   a) Does the course of study provide materials appropriate to guiding the pupil in making a religious choice of his life work?
   b) At what ages are these materials introduced?
   c) What is the nature of these materials?
7. Expressional activities:
   a) Does the course of study provide ample opportunities for the expression of the impressions received from the materials of instruction?
   b) What types of expressional activity are provided for, such as manual, play, dramatic, emotional, social, altruistic, etc.?
   c) Are these modes of expression graded to suit the interests and capacities of the pupils?
8. The transmission and the project methods:
   a) Is the course of study organized in logical form for the purpose of being transmitted by a telling process, or is it organized on the basis of a "project" carried on by the pupil in which information is secured to meet present needs in meeting problems?
   b) To the extent that either or both of these methods of organization are used, which vitalizes the materials of instruction more?

9. Is week-day instruction offered?
   a) If so, is the week-day course continuous with the Sunday course of study, both being integral parts of a whole, or is it supplementary?
   b) Are the same pupils present on week days that are present on Sundays?
10. Are courses offered for which credit is given in the elementary or secondary public schools? If so, give the courses and the textbooks used.
11. Give a brief outline of the entire course of study.

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XII. Standards and Tests

1. Do the supervisors and teachers have a scientific attitude toward their work in that they seek to test their materials and methods by the measurement of objective results?
2. Have scales been worked out for the responses of knowledge, religious attitudes, moral conduct, appreciation, and altruistic impulses? If so, give the scales.
3. What is the effect of the use of these standards upon the policy of the school, the teachers, and the pupils?
4. Does the school conduct examinations at the conclusion of the courses of study?

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———. "The Measurement of Ability in Reading," *Teachers' College Record*, XV, No. 4.

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XIII. THE CLASSIFICATION AND PROMOTION OF PUPILS

1. Does the school have a classification secretary?
2. Are the pupils placed in the department and grade by the classification secretary or assigned to the department, the definite placing being left to the departmental superintendent?
3. Are the pupils classified on the basis of age, school grade, or intellectual and spiritual development?
4. Are the pupils below the adult department promoted each year? Cite typical exceptions and reasons therefor.
5. Are the pupils promoted whether they have done the work satisfactorily or not, recognition being given for work satisfactorily done?
6. Are examinations used in determining whether the work has been done satisfactorily? What other measures are used?
7. If recognition is given for satisfactory work, what is the nature of the recognition?
   a) Certification?
   b) Formal promotion in the grades and graduation from the departments?
   c) Are material rewards ever offered? What is their educational effect?

8. If pupils fail of promotion on account of faulty work, what is the effect upon the pupil?
   a) Better work on the repeated course?
   b) Loss of interest?
   c) Dropping out?
9. How frequently are promotions possible? Is the period of promotion sufficiently brief to allow for the more rapid progress of the brighter pupils?
10. Does the teacher remain stationary, the class moving upward, or does the teacher follow the class through the department, returning to the beginning grade at the graduation of the class from the department?
    a) What effect does the procedure have upon the teacher's mastery of the materials?
       (1) Upon her knowledge of the content of the entire course?
       (2) Upon the relation of the work in any one grade to the grades preceding and following it?
11. If the school observed is a small school, how is the grading adapted?
    a) Are the pupils who have reached the upper age limit of the department promoted each year into the ungraded group of the next higher department?
    b) Are the pupils of the highest age-group promoted each year out of the department into the departmental group higher up?

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Meyer, H. H. *The Graded Sunday School in Principle and Practice*, chaps. iv, v, vi, and vii.

XIV. ELIMINATION

1. What proportion of the pupils who enter the school complete the course of study?
2. At what ages and grades is elimination greatest?
3. What are the reasons for these eliminations?
   a) Lack of interest:
      (1) Due to faulty course of study?
      (2) Due to faulty method of teaching?
      (3) Due to defective personality of the teacher?
   b) Failure of the school to look after absentees?
   c) Failure of the school to meet the larger social, physical, intellectual, and spiritual needs of the pupil?
   d) Inconvenience of the hour at which school session is held?
   e) The operation of negative factors entirely outside of the school? Is poverty one of these?
4. Is the transfer system used, so that pupils passing to other schools can be so recorded?

5. How does the proportion of elimination compare with the elimination in the public schools in the local community?
6. How do the reasons assigned compare with the reasons assigned for elimination in the public schools in the local community?
7. How do the ages and grades at which the greatest amount of elimination takes place compare with the ages and grades at which it occurs in the public schools in the local community?

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XV. Attendance

1. Securing new members:
   a) What is the school population of the community in which the school is located?
   b) What is the average daily attendance of the public schools of the community?
   c) What is the enrolment of the Sunday school for pupils of public-school age? What is the enrolment, including those above public-school age?
   d) If the other religious schools in the community had enrolments of pupils of school age in proportion to that of the school under observation, how would the total enrolment of all these religious schools compare with

that of the public school in the community? How would the average attendance compare?

e) What methods have been used to increase the enrolment of the school?

(1) Has the school made a systematic census of the community, followed by a systematic personal visitation?

(2) What effort has been made to enlist the adult membership of the church in the work of the school?

(3) What effort has been made to secure parental co-operation?

(4) What use has the school made of the public press or other media of publicity in keeping the school and its work in the minds of the people?

(5) Has the school ever used the contest method? Between different parts of the school itself or between the school and another school? If so, what were the net results of these contests?

(*a*) On the educational work of the school?

(*b*) On the permanent enrolment and attendance?

(6) Does the school use special days as a means of increasing its attendance?

(7) Other methods?

f) Is the primary emphasis placed upon numbers or educational efficiency?

2. Absentees:

a) Are cases of absence looked after carefully?

b) Are cases of absence followed up by the teacher, the class, or the larger school organization?

c) What means does the school have for checking up the work done with absentees?

d) How long is an absentee kept on the roll?

3. Promptness:

a) Are the teachers and pupils on time at the sessions of the school?

b) What is the observable effect of tardiness upon the tone and spirit of the school?

c) What positive measures are taken to prevent tardiness?

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Mead, G. W. *Modern Methods in Sunday-School Work*, chaps. ix, x, and xi.

XVI. Finances

1. Is the school supported by an appropriation for educational purposes from the general budget of the church, the income of the school being paid direct into the treasury of the church?

2. If so, what proportion of the general church budget is expended for religious education?
3. Is the appropriation of the church to religious education rebudgeted by the educational committee? If so, what items are included in the educational budget, and what proportionate amount is allotted to each?
4. If the school is financed by an appropriation from the church budget, are the bills incurred by the school paid by the treasurer of the church upon authorization of the educational committee, or does the school pay its own bills direct?
5. If the school administers its own finances from its offerings, does it have a budget? If so, give the items and amounts in the budget.
6. Are the accounts of the school audited?
7. Is the giving of the school educational?
   a) Is the purpose for which the offering is taken made perfectly clear to the pupil?
   b) Is the giving an expression of the impulse to help others and to promote the work of the Kingdom of God?
   c) Is the giving done in a worshipful manner?
   d) Does the pupil give his own money or does he receive the offering from his parents?
8. To what extent is the school financially self-supporting? Is the chief aim to secure this result or to secure educational results?
9. Does the school have a definite program of giving to missionary and benevolent purposes? What are the objects?
10. Is the giving graded to the understanding of each class, or do all give to a common object?

11. To what extent are local activities, which can be studied by the pupils, included in the offerings?
12. To what extent does the class or department control for its own purposes any or all of its own offering?
13. Does the school budget its missionary and benevolent offerings? What amounts are devoted to each item?
14. Is the missionary giving done on special days, or do the pupils give weekly offerings to missions?
15. Is the missionary giving of the school educational? Are the offerings based upon adequate missionary instruction? Is the giving an expression of the impulse to share advantages with others?
16. What methods are employed to stimulate giving? Are all of these of sound educational character?

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XVII. STATISTICAL RECORDS

1. Upon entering the school what data are secured from the pupil by application blank or otherwise?
2. What secretaries are in charge of the records?
3. Is a card index kept of the enrolment of the school:
   a) Alphabetically for the entire school?
   b) By departments and grades?
   c) By clubs and societies?
4. Are family data secured for these cards?
5. Is an individual record of the work of each pupil kept? If so, what items are included? Is the record cumulative? Do the items include the following essentials:
   a) Promotions and non-promotions?
   b) Membership in clubs and societies and progress therein?
   c) Withdrawals, with age and cause?
   d) Church attendance?
   e) Church membership?
   f) Vocational decision?
6. Does the school have census data for the church and the community? How frequently are these data revised and corrected?
7. How are the weekly reports of the school collected:
   a) Direct from the classes by the general secretary?

b) Or through the departmental secretaries who report to the general secretary?

c) When and how are these reports obtained in the class session? How much time from the class session is devoted to this purpose? Is it too much?

8. What items are included in the weekly statistics of the school?
9. Are the weekly reports summarized for longer periods, such as the month, the quarter, and the year?
10. Are they presented in a comparative manner so as to show the growth of the school, the increase or decline of the various items, and to make the educational implications evident?
11. Are the current reports given to the school or the church publicly each week? If so, upon what items is the emphasis placed? What is the educational value of these reports?
12. Does the supervisory body of the school make use of the statistical data as a basis for testing educational policies, materials, or methods?
13. Are the data presented to the church, annually or otherwise, by graphs, etc.?

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XVIII. DISCIPLINE

1. Does the school definitely expect and require good order?
2. Are the conditions in the school as a whole such as to induce good order?
   a) Is the school thoroughly organized so that every officer, teacher, and pupil knows his place and what is expected of him?
   b) Are the programs definitely and carefully prepared?
   c) Are the recurrent items in the program routinized?
3. Is order viewed from the standpoint of the welfare of the group or from the standpoint of the authority of the officer or teacher?
4. Do the officers and teachers possess the requisite characteristics and habits?
   a) Courage?
   b) Tact?

c) Persistence?
d) Scholarship?
e) Justice?
f) Good nature?

5. Are the physical conditions conducive to good order, such as good lighting, proper ventilation, proper seating, proper periods of relaxation, proper temperature, and proper materials to work with?
6. What methods are employed to preserve good order in passing from the general worship to the classrooms?
7. What is the relative character of the discipline in the general exercises and in the classes?
8. Are the pupils kept busy with their work?
9. Is the work assigned the pupils such as to appeal to their native interests and capacities?
10. Do the lower and intermediate grades provide enough manual and constructive activity?
11. Is proper allowance made for individual differences in the abilities, dispositions, and interests of the pupils?
12. What methods are chiefly relied upon for the correction of positive disorder:
    a) Punishment?
    b) Substitution of other motives and activities?
    c) Withdrawing the stimuli that produce the disorder?
13. How does the order in the school compare with that in the local public schools?

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Pattee, F. L. "Discipline," in *Encyclopedia of Sunday Schools and Religious Education.*
Perry, Arthur C. *Discipline as a School Problem.*
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XIX. SPECIAL SUBJECTS AND ACTIVITIES

1. Missions:
   a) Is there a missionary curriculum for the entire church or only for the Sunday school?
   b) Are missions taught as an integral part of the course of study or as a special subject?
   c) Is the teaching of missions under the supervision of a special supervisor or committee?
   d) Are the offerings to missions made as an expression of the impulses that have been awakened by the course of study, and regularly and continuously? Or is the giving to missions done on special occasions and in dissociation from the instruction?
2. Temperance:
   a) Is temperance taught as an integral part of the course of study or as a special subject?
   b) Is the teaching of temperance under the supervision of a special supervisor or committee?
   c) Is temperance taught emotionally or scientifically?
3. Sex education:
   a) Is sex education undertaken in the school?
   b) If so, is it under a special supervisor?

c) How is it taught? Are any textbooks used? If so, what are they?

d) Are the results satisfactory?

4. Social activity:

a) Is there a director of social activity, either for the entire school or for each department?

b) What are the qualifications of this supervisor?

c) What are the forms of social activity undertaken?

5. Athletics:

a) Has the school a director of physical and athletic activities?

b) What are the qualifications of this supervisor?

c) What forms of physical and athletic activity are undertaken?

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XX. CHURCH ATTENDANCE

1. What proportion of the school above the primary department attends the regular church service:
   a) Juniors?
   b) Intermediates?
   c) Seniors?
   d) Adults?
2. What conscious efforts are made to secure the attendance of the pupils at the church service?
   a) Is there a junior congregation?

b) Is a portion of the regular church service devoted to children, either regularly or periodically?

c) Is the entire church service adapted to meet the capacity of children and young people?

3. If there is a junior congregation:
   a) How is it organized?
   b) What is its program of worship?
   c) What is the character of the preaching?
   d) What arrangements are there for the transfer of the members of the junior congregation to the senior congregation at proper age?
   e) Has the plan been satisfactory?
4. If a part of the service is devoted to the children:
   a) What are the items that enter into the program during the period the children are present?
   b) What part do the children have in the program?
   c) Is the sermon to the children adapted to their needs?
      (1) How long is it?
      (2) Is the subject well chosen?
      (3) Is the language within their comprehension but not beneath their understanding?
      (4) Does it appeal to the emotions beyond opportunity for expression in conduct?
      (5) If object teaching is used, is the use made of it legitimate?
   d) Are the children expected to remain throughout the entire service?

5. If the entire service is adapted to meet the needs of children:
   a) How long is the service?
   b) Are the hymns suitable to the religious experience of children and young people?
   c) Are the prayers adapted to the interests, capacities, and needs of children and young people?
   d) Is the sermon adapted to the spiritual and intellectual capacities of the young?
      (1) As to length?
      (2) As to content?
      (3) As to method of presentation?
   e) Do the children sit with their parents or in groups of children?
   f) Are the children evidently interested in the service, or are they indifferent or restless? Specify instances.
   g) What effect religiously does the service appear to have upon the children in the congregation? Specify instances and evidence.
   h) In the effort to meet the needs of children are the needs of the older people in the congregation sacrificed?

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XXI. Relation to Community Institutions

1. The home:
   a) Do the parents register the children in the school or signify their willingness to have them enrolled?
   b) Do the teachers make frequent visitations to the homes of the pupils?
   c) Are the materials and the method of the Sunday school related to the home experiences of the child?
   d) Do the parents frequently visit the school so as to be familiar with the work of the pupil?
   e) Are reports of the work and standing of the pupil rendered periodically to the parents?
   f) Do the parents co-operate in securing the home work required of the pupil?
   g) Are parent-teacher meetings held?
      (1) How frequently?
      (2) How are these meetings organized?
      (3) What types of subject are discussed?
      (4) What proportion of the parents attend?
      (5) What have been the measurable results of these meetings?
2. The public school:
   a) Has there been a conscious effort to relate the work of the Sunday school to that of the public schools of the community?
   b) Have the public-school authorities made an effort to relate their work to that of the Sunday school?
   c) Do the teachers frequently visit the public schools to familiarize themselves with the materials, the method, and the activities of

the public schools, and to establish friendly and co-operative relations between the two groups of workers?

d) How many of the supervisors and teachers of the public school are active in the Sunday school?

e) Is the work of the Sunday school related to the experiences of the public school?

f) Have courses been offered in the Sunday school for which credit is offered in the public schools? If so, what are they?

g) Has week-day instruction been offered in connection with the work of the public schools?

h) From conversation with the pupils and observation of their attitudes is there evidence that the pupils in the public schools consider that their work in the Sunday school is a real part of their education, or something apart and different from it?

3. The public library:

a) Are the pupils directed to the public library for sources of information in connection with the assignments and discussions in the classes?

b) Do the officers and teachers make use of the public library for their professional reading and for source material?

c) Does the library include in its list of purchases the books in religious education for the use of the Sunday-school workers and pupils?

d) Is the reading of the pupils stimulated and directed in part by the Sunday school?

e) Is there advisory co-operation between the library and the Sunday-school authorities concerning the books selected for the general reading of the children and young people?

4. Recreational and amusement agencies:
   a) Are the pupils led by the work of the Sunday school to discriminate in their selection of the opportunities for amusement and recreation offered by the community?
   b) Does the school co-operate with other community agencies in making the amusement and recreational life of the community wholesome, educational, and constructive, as through the censuring of moving pictures, regulation of private amusement places, etc.?
   c) Does the school co-operate with other community agencies in providing adequate playgrounds?
   d) Does the school co-operate with other community agencies in promoting wholesome athletics?
5. Does the school take an active part in promoting the work of the juvenile court for the prevention and correction of crime among juvenile delinquents?
6. Does the school co-operate with the associated charities in the relief and prevention of poverty in the community?
7. Does the school have the community spirit?

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XXII. Extension

1. Cradle roll:
   - *a*) Does the school have a cradle roll for children too young to receive formal instruction?
   - *b*) How is it organized?
     - (1) Does it have a separate superintendent?
     - (2) Is it organized as a part of the beginner's department?
   - *c*) How many children are enrolled in this department?
   - *d*) Do they have special provision made for them in the session of the school? What is the character of the work?

e) What proportion of the members of the cradle roll become members of the beginners' department?

2. Home department:
   a) Does the school conduct a home department?
   b) Is it organized as a separate department with its own superintendent and course of study, or as an extension of the department in which the pupil would be if he were in the attending school, with the same course of study used in that department?
   c) How many are enrolled in the home department?
3. Extra-mural classes:
   a) Are classes held among groups of people in the community that do not or cannot attend the regular session of the school, such as firemen, street-car employees, foreigners, shopworkers, etc.?
   b) How is this work supervised?
   c) What courses of study are used in these extra-mural classes?

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XXIII. EVANGELISM

1. Does the school have a definite sense of responsibility with reference to leading its pupils to make a definite personal decision to live the Christian life?

2. Is the atmosphere of the school conducive to such decisions?
3. Are the children and young people definitely instructed in the meaning of the Christian life and in the duties and responsibilities of church membership, both before and subsequent to joining the church?
4. At what age does the school expect its members to become members of the church?
5. Is the course of study so arranged as to stimulate the pupil to such a decision at the proper periods of personal growth?
6. Does the school use a "decision day"? If so:
   a) Is the day made to stand out as something quite apart from the remainder of the year's experience, or is it made a part of it?
   b) Over how long a period does specific preparation for the day extend?
   c) What items are included in the preparation?
   d) Is "decision day" followed by definite instruction in the Christian life and church membership?
7. If the church employs professional evangelists, are they permitted to go before the school with an appeal for decisions? If so, what motives are urged and what methods used?
8. What proportion of the school above ten years of age are members of the church?
9. What has been the history of those who united with the church through educational evangelism as compared with the history of those who united with the church through crisis methods?

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XXIV. VOCATIONAL GUIDANCE

1. Does the school have a definite sense of responsibility with reference to helping the young people to make an intelligent and religious choice of their life work?
2. Is the course of study such that at the proper time it brings before the young people the major fields of usefulness in the trades, professions, business, agriculture, the ministry, and missionary service?
3. Is the course of study supplemented by the presentation of such opportunities by representatives of these various callings?
4. From conversation with, and observation of, the attitudes of the young people of the school,

is there evidence that the young people look upon the decision of one's life work as involving a religious choice? Specify.

5. How many young people from this school have entered:
   a) The ministry?
   b) The foreign-missionary service?
   c) Home-missionary service?
   d) Christian-association service?
   e) Social service?

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XXV. Popularizing Religious Education

1. What measures does the educational committee employ for popularizing the ideals and methods of religious education in the church and in the community?

a) Does it use the educational exhibit:
(1) Annually for the entire school?
(2) Continuously, by exhibiting excellent pieces of work, materials, charts explaining the results of the school, etc.?

b) Are the ideals, materials, and methods explained to the church by sermons, addresses, special meetings, etc.?

c) Are opportunities given for the inspection of the work of the school?

d) Is attention called to significant articles and books or news items in the field of religious education before the church and the community?

e) Does the school make use of the public press for getting its ideals before the community?

f) Does the school use popular advertising to get its ideals before the community?

2. Does this publicity rest upon a sound educational basis by placing the emphasis upon the educational features of the movement?

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CHAPTER VIII

DEPARTMENTAL SCHEDULES

A. The Elementary Division

1. Equipment:
   a) Do the beginners', primary, and junior departments have separate departmental rooms?
      (1) If for the beginners' and primary departments, is the departmental room on the ground floor, easily accessible, and does it have a separate entrance? Does it have plenty of space for the children to move about freely?
   b) Are the rooms light, cheerful, and well ventilated?
   c) Are there separate rooms or other provisions for the wraps of the pupils during the session of the school?
   d) Are the decorations of the rooms restful and harmonious? What color scheme prevails in decorations and furniture?
   e) What kind of floor covering have the rooms? If the floors are not covered, are the chairs tipped with rubber?
   f) Are the beginners' and primary departments equipped with kindergarten tables and chairs of proper height?
   g) Are the walls hung with pictures appropriate to the interests of the children in the various departments? List them.
   h) Is there a musical instrument, preferably a piano?
   i) Are the departments well supplied with illustrative materials, such as pictures, objects, models, sand tables, and, for juniors, stereographs?

j) Are the departments well supplied with work materials, such as paper, pencils, scissors, crayons, paste, clay, and paper pulp?

k) Do the juniors have a separate assembly room for separate worship?

l) Do the juniors have separate classrooms for each class, equipped with blackboards, cabinets for work materials, maps, charts, and worktables and chairs of proper height?

2. Organization:

a) Give the plan of the organization of the beginners', primary, and junior departments. List the officers and the duties of each. What are the personal and professional qualifications of each?

b) How many helpers are there in the beginners' department? How many pupils are there for each helper?

c) What provision is made for children under four years of age who attend the beginners' department?

d) Is the beginners' department articulated with the cradle roll in such a way as to secure the enrolment of the members of the cradle roll when they become of beginners' age?

e) How large are the classes in the primary department?

f) How large are the junior classes?

g) Are the sexes separated in the classes of the junior department?

h) What is the basis of grading in the junior department:
(1) Age?
(2) Standing in the public school?
(3) A modification of both?

i) Are the classes in the upper grades of the junior department organized? Give the plan of organization. How far is this class organization made responsible for self-government?

j) To what extent and in what ways does the organization of the junior department take account of the instincts of pugnacity, imitation, rivalry, collecting, justice, and the group?

k) Are twelve-year-old pupils included in the junior or in the boys' and girls' department? If this year is included in the junior department, is there any evidence of lack of homogeneity with the department?

l) Is each department articulated with the one immediately preceding it and the one immediately following it in such a way as to make the experience in the several departments continuous?

m) Are weekly conferences of the officers and teachers of the departments held? What is done at these conferences?

3. Aims:

a) What are the general aims for each of the departments?

b) What are the specific aims for the successive grades in each of the departments?

4. Materials of instruction:

a) Are the materials properly graded to suit the interests, capacities, and experience of the pupils in the various departments and grades?

b) Give an outline of the themes and topics for the beginners' and primary departments. Are these themes arranged topically rather than chronologically? Is each topic or theme a unity in itself?

c) Is the course of study for the juniors so selected and arranged as to present for imitation the great heroic characters of the Bible? Are these characters presented as history, as biography chronologically arranged, or as biography irrespective of chronology?

d) Is the geographical setting introduced in the junior grades?

e) Are supplemental materials taught in the junior department, such as the divisions of the Bible, the history of the English Bible, Bible geography, the manners and customs of the people?

f) Does the junior course of study make provision for the possible spiritual awakening of the pupil in the last year of the department? How?

g) What means other than the course of study are used in the later years of the junior department to stimulate a personal and public decision for Christ? What motives are used?

5. Method:

a) Is the story, modified in the junior grades, used as the method of presentation?

(1) Does the story as told possess the characteristics of suggestiveness, unity, concreteness, brevity, action, and simplicity?

(2) Does the story as presented have an introduction, the narration of events, a climax, and a conclusion that leaves the mind at rest?

b) Is the attention of the pupils active or passive?

c) Is the doing approach used in the presentation of the lesson in the junior department?

d) Is there abundant activity of the hand, especially in the junior department?

6. Expressional activities:

a) Are abundant opportunities given for the expression of the lesson in the beginners' and primary departments through:

(1) Handwork, such as drawing, paper tearing and cutting, the coloring and pasting of pictures, and the use of the sand board?

(2) The retelling of the story?
(3) Physical movement, especially in dramatization?
(4) Song and prayer?
(5) Some form of helpful service?

b) Are abundant opportunities given for expression in the junior department through:
(1) Handwork, such as coloring and pasting pictures, drawing, illustrative work, and geography work in clay and pulp?
(2) Dramatization?
(3) Conduct?
(4) Service, such as giving to the local church and to missions, and numerous forms of personal service?
(5) Worship?

c) Is emphasis placed upon the formation of right habits in the junior department, as in punctuality, orderliness, obedience, generosity, prayer, and church attendance?

7. Have definite standards been worked out by which to measure the work of each of these departments and of each grade in the departments? If so, what are these standards?
8. Program:
a) Make an outline of the program for each department.
b) Upon what basis is the program built, such as the seasons of the year, topics, or virtues and duties?
c) Does it have unity and variety?
d) Does it provide for periods of relaxation, especially in the beginners' and primary departments?
9. Music:
a) Is the content of the songs within the interests and experience of the children?
b) Are the children led to feel the meaning of the words?

c) Are the notes of the music within the compass of the children's voices?
d) Are the children taught to sing softly so as not to strain their voices?
e) Are the songs in the beginners' and primary departments taught by imitation and participation or by memorization?
f) In the junior department are the great hymns of the church memorized and used?

10. Giving:
a) Is the giving made educational and worshipful?
b) Is it the expression of the impulse of the children to give for the work of the church and to help others?
c) Is the purpose of giving made concrete and clear to the children?

11. Is church attendance sought in the junior department? If so, how?
a) Is credit given for church attendance?
b) Is there a junior congregation?
c) Are clubs organized within the department to promote church attendance?
d) Are the school program and the church service unified?
e) Are children's sermons preached?
f) Is the entire service modified?

12. The personal life of the pupil:
a) Are the birthdays of the children recognized by an appropriate ceremony or a letter?
b) Are the pupils visited in their homes, especially after absences?

13. What is the "tone" or "atmosphere" of the departments? Is it cheerful and stimulating and religious? Is it spontaneous or restrained?

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B. THE SECONDARY DIVISION

1. Equipment:
   a) Does the secondary division or each of the departments in it have a separate assembly room?
   b) Does each class have a separate classroom?
   c) Are the rooms provided with work tables or chairs with arm rests?
   d) Are the rooms and the departments adequately provided with blackboards, maps, sand tables, and trays for the lower grades, and stereographs, models, reference books, plastic materials, and curios for the upper grades?
   e) What books are in the reference library?
   f) Is there a place for wraps to be hung during the session of the school?
2. Organization:
   a) What is the type of secondary organization:
      (1) Intermediate department, ages thirteen to sixteen, and senior department, ages seventeen to twenty?
      (2) Boys' and girls' division, ages twelve or thirteen to seventeen, and young people's division, ages eighteen to twenty-four?

b) To what extent are the departments or the divisions organized on the basis of pupil self-government, with pupil officers and council? If there is pupil self-government, are there adult advisers? How are they related to the departmental and the school organization?

c) Are the boys and girls organized separately in their departments or divisions, or is there one organization for the entire department or division?

d) Are the sexes separated or mixed in the classes?

e) How large are the class groups?

f) What is made the basis for the class groupings:
(1) Age?
(2) Or the natural groupings of everyday life?

g) Are the classes organized? Give plan of organization.

h) Are through-the-week meetings of the class held? Give a schedule of these meetings and their character.

i) Are the boys' classes taught by men and the girls' classes by women? What is the success of such classes compared with those taught otherwise, as measured by:
(1) Regularity of attendance?
(2) Interest?
(3) Quality of work done?

j) Is there a definite group consciousness in the classes? In the departments? In the secondary division as a whole?

k) Is the department or the division definitely connected with the rest of the school? With the church? With the community by a sense of responsibility and service?

l) Are there auxiliary organizations for adolescents in the church? Has any attempt been made at their unification or correlation?

3. What are the defined aims of the secondary division? Of the departments? Of the several years in the departments?
4. Materials:
   a) For the earlier grades:
      (1) Are the materials biographical rather than historical or topical?
      (2) Do they place the primary emphasis upon motive, incentives, aims, and achievements?
      (3) Do the biographical studies culminate in the life of Christ?
      (4) Are modern religious characters introduced?
      (5) Do the materials emphasize ethical studies for the pupil and seek to fit him to live in organized life?
   b) For the later years of adolescence:
      (1) Does the content of the course of study consist of such items as the literature of the Bible, the history of the Bible, the social and ethical teachings of Jesus and the prophets, the history of the church, missions, modern religious leaders, the organization and management of the local church, and social problems and duties?
      (2) Are the materials calculated to inspire as well as to instruct?
      (3) Are the courses elective in whole or in part?
      (4) Do they present the various fields of human endeavor as grounds for possible vocational choice?
      (5) Do they stimulate a personal and public decision for Christ?
      (6) Is there an opportunity for the young people to select teacher training?

5. Methods:
   a) Is the teaching primarily for facts or for thought?
   b) Is the chief dependence placed upon free discussion in the class as a means of self-activity and of self-expression? Is there a positive social spirit in the class session?
   c) Is independent work assigned the pupils for investigation and report? Are these reports worked over in the class?
   d) What methods are employed to vitalize the materials of instruction by approaching them through the experience of the pupils?
6. Activities:
   a) Are group activities undertaken by the classes or by the departments as such?
   b) Make a list of activities.
   c) Do these activities arise out of the local situation and are they related to the real needs of the pupils?
   d) Does the group decide upon the appropriateness or the worthfulness of its activities after discussion?
   e) Are these activities of such a nature as to prepare the way for the future responsibilities and activities of these young people in the home, the church, the state, and the community?
7. Evangelism:
   a) What proportion of the secondary division are members of the church?
   b) At what age do public decisions for Christ most frequently occur?
   c) Is the course of study consciously constructed so as to stimulate a personal decision during this period? In what ways? At what specific points is this stimulation brought to bear?
   d) Do the teachers consciously adapt their methods to this end.

e) What immediate methods outside of the course of study and the personal influence of the teacher are used to stimulate this decision?

f) Is there specific instruction as to the meaning of a personal decision for Christ and the responsibilities and duties of church membership? Is this definitely connected with actual Christian living in the social relation of the homes, school, and community, as well as of the church?

8. Is sex education given in the secondary division?
   a) At what point in the course of study?
   b) What methods are used?
   c) What are the appreciable results?
9. Elimination:
   a) What proportion of those who enrol or are promoted into the secondary division complete the course of study?
   b) In what grades is the elimination greatest?
   c) Are there evident weaknesses in these grades where the elimination is greatest in respect to:
      (1) Organization?
      (2) Course of study?
      (3) The personality of the teacher?
   d) What causes entirely outside of the control of the school are at work?
10. What proportion of the pupils attend the regular services of the church? What conscious efforts are made to secure church attendance?
11. Vocational guidance:
   a) Are the principal fields of human endeavor adequately presented with a view to assisting the pupil in making a wise choice of a life-vocation?
   b) Is the pupil led to study his interests and capacities with reference to these fields?

c) Do the pupils in the secondary division think of their choice of a vócation as involving a religious choice?

d) How many of the pupils are already engaged in earning their own economic support? How are these workers distributed by ages?

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C. THE ADULT DIVISION

1. Does the school think of its work with the adults as continuous with the religious education of children and young people or as something added to the normal educational process?
2. Equipment:
   a) Does the adult division have an assembly room for separate worship and departmental meetings? Or does the division meet with the entire school above the primary department? Or does each class conduct its own devotional service?
   b) Does each class have a separate classroom?
   c) Are the classrooms adequately equipped with chairs with arm rests for writing, blackboards, maps, charts, and Bibles?
   d) Does the division have sufficient reference books for the teachers and pupils?
3. Organization:
   a) Are the adult classes organized into a department?
   b) Give an outline of the departmental organization.
   c) Do the officers and teachers hold departmental meetings? What is the character of these meetings?
   d) Do the men and women meet separately or in mixed classes?

e) How do separate and mixed classes compare in success as measured by:
   (1) Enrolment?
   (2) Regularity of attendance?
   (3) Interest?
   (4) Character of work done?

f) Are the classes organized? Give plan of organization.

g) How do organized classes compare with unorganized classes in success as measured by:
   (1) Regularity of attendance?
   (2) Interest?
   (3) Character of work done?

h) Is the principal emphasis placed upon large classes or upon small and efficient study groups?

i) What is the character of the work done in the adult classes from an educational standpoint?

j) What special types of classes are there, such as:
   (1) Men or women of different ages?
   (2) Men or women of different vocations?
   (3) Student classes?
   (4) Classes for training church officials or teachers and officers in the local school?
   (5) Parents' classes?
   (6) Home study classes?
   (7) Shop or factory classes?
   (8) Neighborhood classes?
   (9) Classes for immigrants?

k) Are the classes homogeneous with reference to age, interests, ability, or experience?

l) Do the classes have through-the-week sessions? Give schedule and program of work.

m) Do some classes hold their sessions through the week and not on Sundays?

n) To what extent, if at all, do the adult classes compete with the regular church services?

o) Are there other adult organizations in the church carrying on instructional or service activities? Has any effort been made to correlate them with the work of the school?

4. How are the aims for the adult division defined?

5. Materials of instruction:

a) Are the courses organized on an elective basis?

b) Is a wide variety of courses offered, including such courses as:

(1) Biblical literature?
(2) The teachings of Jesus and of Paul?
(3) The books of the Bible?
(4) The social teachings of Jesus and of the prophets?
(5) The canon?
(6) The history of the Bible?
(7) Church history?
(8) Denominational history?
(9) Missions?
(10) Social relations and duties?
(11) The religious message of art and literature?
(12) The nurture of children?
(13) Home economy?
(14) The history of religion?
(15) Teacher training?
(16) The training of church officials?

c) What provisions are made for persons who have neither the time nor the habits for serious study?

6. Method:

a) Does free discussion characterize the class meetings?

b) Is there a social spirit in the class meetings?

c) Is independent work assigned for investigation and report?

7. Activities:
   a) Is adequate opportunity given for expression in the form of service?
   b) Are these service activities under the direction of the church or of the school?
   c) Is there any confusion or overlapping through multiplicity of organizations?
   d) Is there a definite service program for the entire adult membership of the church? Is it correlated with the study classes?
   e) Is there an effort made to give every adult member of the school and church a specific responsibility and task?
   f) Make a list of the activities of the adult classes:
      (1) Church activities.
      (2) Community and social service.
      (3) Missionary and philanthropic.

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CHAPTER IX

SCHEDULE FOR OBSERVING A CLASS RECITATION

1. The class observed:
   a) What was the age of the pupils?
   b) What was the sex of the pupils?
   c) How large was the class? How many are enrolled? What is the average attendance?
   d) Was the class a homogeneous group as to interests, ability, experience, and as to social class?
   e) Was the class organized? Give plan of organization.
   f) How far was the class responsible for the activities of the session?
2. How well were the regular details of the class session routinized, such as the handling of materials, taking of records, offering?
3. Teaching conditions:
   a) Did the class occupy a separate room?
   b) Was the room equipped with chairs with arm rests, or work tables, maps, charts, and illustrative materials.
   c) Did the pupils have access to a reference library?
   d) Was the room well lighted, without shadows?
   e) Was the room at the proper temperature?
   f) Was the room well ventilated?
   g) Was the room orderly—clean, free from wraps, and properly arranged?
   h) Were there interruptions? What was their nature?

4. The teacher:
   a) Age?
   b) Sex?
   c) Personality?
   d) Was the teacher well adapted to the particular class?
   e) What was the teacher's general ability and preparation?
   f) What was the teacher's special preparation for teaching?
   g) How thorough was the specific preparation for the particular lesson observed?
   h) Did the teacher appear to be teaching up to his ability?
   i) Was the teacher alive professionally?
5. Materials of instruction:
   a) What course of study was being pursued?
   b) Was the course of study adapted to the interests, capacities, and experience of the pupils?
   c) What was the particular lesson?
6. What was the type of lesson:
   a) For drill?
   b) For appreciation?
   c) For reflective thinking?
7. Lesson plan:
   a) Did the teacher have a definite and prepared lesson plan? Reproduce it as nearly as possible from hearing the lesson taught.
   b) What was the aim of the lesson?
   c) What was the central truth to be impressed? Was it the best that could have been selected?
   d) Was the plan well executed?

8. Presentation:
   a) Did the teacher adequately prepare the minds of the pupils for the presentation of the materials of the lesson by establishing points of contact and awakening interest and a "set of mind"?
   b) Were sufficient facts presented as a basis for the general truth? Were these facts clear? Were they impressive?
   c) Did the teacher announce his own conclusion from the facts presented, or did he lead the pupils to think it out themselves, inductively? Did the teacher state the general truth until the pupils had themselves arrived at it?
   d) Did the teacher appear to be teaching for memorized facts or for thought?
   e) Did the teacher give opportunity for the application of the general truth of the lesson in new situations?
   f) Were the facts properly mechanized?
   g) Were the questions:
      (1) Of such a nature as to force thinking, or were they "leading" questions that could be answered by "yes" or "no"?
      (2) Were they sequential and cumulative?
      (3) Did they test knowledge by ability to use it in new ways?
   h) Did the teacher "moralize"?
   i) Was previously assigned work called for?
   j) How much time was given to the assignment of the following lesson?
   k) Was the lesson material approached from the standpoint of some manual or social activity or project that required the securing of information in order to solve a present problem or to proceed to the next point?

9. Pupil initiative:
   a) To what extent were the contributions of the pupils used in the class meeting?
   b) Was the attitude of the pupils passive or active?
   c) Was the burden of the work of the recitation upon the pupils or upon the teacher?
   d) Was there a distinct social spirit of give and take in the recitation?
   e) Did the pupils report on the independent investigations which they had undertaken?
10. Was the work of the recitation consciously related to the home, the school, the community, and to the everyday experience of the pupils, or was it isolated?
11. Was abundant opportunity given for expressional activities in the form of:
   a) Handwork? Of what types?
   b) Free discussion?
   c) Conduct?
   d) Worship?
   e) Giving?
   f) Service?
12. The reaction of the pupils:
   a) Was the interest of the pupils active or passive?
   b) Was the interest of the pupils primarily in the lesson, in the personality of the teacher, or in teaching devices?
   c) Were there any cases of inattention? What were the causes? How did the teacher overcome them?
   d) Were there any cases of disorder? How did the teacher deal with them?
13. Does the class carry on through-the-week activities? If so, how are these related to the Sunday session of the class?

14. What was the "tone" or "atmosphere" of the class? Was it enthusiastic, spontaneous, sympathetic, social, religious?
15. Are the pupils taught how to study?
16. Is there supervised study? How is it organized?

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INDEX

Page numbers in black-face type refer to items treated in the schedule.

Absentees, **124 f.**
Adult division, **160 ff.**
Agencies of religious education in the local church, 65 ff.
Aims of education, 7, 46, 69, **93 f.**, 149, 156, 162
Athletics, 133
Attendance, **123 ff.**

Beginners' department, **147 ff.**
Building, educational, 3, 6, 67, **94 ff.**, 147, 154, 160, 164
Bureau of Education, 49

Church, 11 f., 62 f., 63 ff., 65 f., 68, 69 f., 74 f., **90 ff.**
Church attendance, **134 ff.**, 152, 158
City school survey, 16, 50
City social survey, 38
Class organization, **102**, 148, 155, **161**, 164
Class recitation, **164 ff.**
Classification of pupils, **120 ff.**
Cleveland Survey, 49, 50, 52, 53, 56 ff., 59 f., 75, 85
Community: relation of the Sunday school to, **88 ff.**; relation of Sunday school to institutions of, **137 ff.**
Conservation of natural and human resources, 32 f.
Control, the effort of science, 8, 10
Correlation of educational agencies in the local church, 65 ff., **92**
Cost of public education, 47
Country-life conditions, 39 ff.
Course of study, 68, **115 ff.**
Cradle roll, **141 f.**

Democracy, 17 f., 26 f., 34, 46
Departmental organization, **101 ff.**
Departmental schedules, **147 ff.**
Director of religious education, **99 ff.**
Discipline, **130 ff.**
District survey, 38 f.

Education: means of self-realization, 43, 45; a social process, 43 ff.; the racial experience the chief materials of, 44; a method of social control, 45; a method of social progress, 45; a social duty, 45 f.; a preparation for citizenship, 46; in modern states, 46; the school its agency, 46; accomplished through a social environment, 46; cost of, 47; the social responsibility of the school, 48; the survey an instrument for social accounting of, 48
Educational committee, **98 f.**
Educational survey, 43 ff.; an instrument for the social accounting of the school, 48; number of, 49; technique of the educational survey, 49; of the city school system, 50; of state systems, 50; of rural schools, 50; of state systems comparatively, 50; of special educational problems, 50; of universities, 51; principles of, 51 ff.; studies local conditions, 51 f.; an extension of the supervisory function, 52; should be impersonal, 52 f.; standard of measurement, 53 ff.; effective publicity, 55 ff.; results in improvement of education, 58; problems of, 58
Elementary division, **147 ff.**
Elimination, **122 f.**, 158
Equipment, material, 67 f., **94 ff.**, **147 f.**, 154, 160, 164
Evaluation of results, 10 f.
Evangelism, **142 ff.**, **157 f.**
Experimentation, 9, 25, **72 f.**
Expert knowledge, 19 ff., 35
Expressional activities, **103**, **107**, **117**, **150 f.**, **157**, **163**, **167**
Extension, **141 f.**

Finances of the Sunday school, **125 ff.**
Financial support of improvement measures, 37

General Education Board, 49
Giving in the Sunday school, **126 f.**, 152

Home, in relation to the Sunday school, **137**

Improvement of teachers in service, **111 ff.**
Induction, a method of science, 7 f.

Institutions, function of, 34
Intermediate department, **154 ff.**

Junior congregation, **135**
Junior department schedule, **147 ff.**
Juvenile court, **139**

Lesson: types of, **165**; plan of, **165**; presentation of, **166**
Local church, **90 f.**

Materials of instruction, 4 f., **11**, **46 f.**, **115 ff.**, **149 f.**, **156**, **162**, **165**
Method, 5 f., **11**, 47, 69, **150**, **157**, **162**
Missions, **132**
Municipal Research Bureau, **21**
Municipal survey, **15**
Music in the church and Sunday school, **104 f.**, **151 f.**

Object of the survey, **17**
Objectivity, a method of science, 6
Organization, 65, **98 ff.**, 148 f., **154 f.**, **150 f.**, **160 f.**

Pathfinder survey, **35**
Pittsburgh Survey, **15**, 24, 27
Policies in education, 23 ff., 58, 73
Popularizing: education, 56 ff.; religious education, 74, **145 f.**
Portland Survey, **50**, **52**
Prayer, in church and Sunday school, **105 f.**
Prediction, a method of science, 8.
Primary department schedule, **147 ff.**
Principles: of the survey, general, 18 ff.; of the social survey, 35 ff.; of the educational survey, 51 ff.
Problems: of city social survey, 38; of rural social survey, 40 f.; of the educational survey, 58; of the religious educational survey, 76
Program, **103 ff.**, **151**
Progress, 10 ff., 24, 28, 34
Project method, **117 f.**
Promotion of pupils, **120 ff.**
Promptness, **125**
Psychology of religion, **5**
Publicity, 26 f., 37, 55 ff., **74 f.**, **145 f.**
Public library, **138 f.**
Public opinion, 27, 37, 55
Public school, 64 f., **137 f.**
Pupil initiative, **167**
Pupils, reaction of, **167**

Reading courses, **112**
Recitation, **107**, **164 ff.**
Reconstruction, **10**, **12**, **23 f.**, **37 f.**, 58, 69 f., 75
Recreation and amusement, **139**
Reference library, **97 f.**, **154**, **160**
Religious education: a specialized form of education, 62; historical development of, 62 f.; differentiated from secular education, 62 f.; a function of the church, 62, 64; seeks to complete educational process, 63 f.; accountable to the church, 64 f.; need for the correlation of the agencies of, 65 ff.; better buildings needed for, 67; course of study for, 68; teacher supply and training for, 68 f.; method of, 69; aims of, 69; the survey an instrument for measuring, 70 f.; beginning of a body of expert knowledge concerning, 71; standards and tests in, 71 f.; the use of experimentation in, 72; the need of definite and far-reaching policies in, 73 f.
Religious educational survey, 62 ff.; the institutions of religious education differentiated from those of secular education, 62 f.; theory and practice of, take departure from general education, 63 f.; the church and society hold the religious educational agencies responsible, 63 ff.; organization, 65 f.; the church should demand an accounting from these agencies, 65 ff.; correlation of agencies, 66 f.; problems raised by the survey, 66 ff.; physical equipment, 67 f.; the curriculum, 68; the personnel and training of the teaching staff, 68 f.; method, 69; aims, 69; the survey an instrument for securing progress in religious education, 70; taking stock, 70 f.; using expert knowledge, 71; devising standards and tests, 71 ff.; formulation of policies, 73 f.; popularizing religious education, 74 f.; the object of the religious educational survey, 75; the survey a means for the improvement of teachers, 75 f.; fundamental problems, 76; possibility of extending the survey to wider fields in religious education, **77**
Rural school survey, **50**
Rural survey, 39 ff., 50
Russell Sage Foundation, **15**, **21**, **41**, 49 f., 50

Sanitation, **96 f.**
Schedule for survey of religious education, **80 ff.**
School, 46 ff., **62**
Science, stages in the development of 8 ff.
Scientific knowledge, advance in, 34

Scientific method, 3 ff.; religious education only recently affected by it, 3 ff.; the fundamental concepts of scientific method, 6 ff.; objectivity, 6; induction, 6 f.; verification, 7; prediction, 8; stages in the development of the positive sciences, 8 ff.; observation of data, 9 f.; reconstruction of the process, 10; a means of control, 10 f.; a sufficient basis of experience to justify its use in religious education, 11 f.; its rigid application the hope of progress in religious education, 71; stimulated by the use of the survey by local workers, 76
Secondary division, 154 ff.
Securing new members, 123 f.
Self-criticism, 21, 28
Senior department, 154 ff.
Sessions of the Sunday school, 103 f., 167
Sex education, 132 f., 158
Social activity, 133
Social character of human life, 33 f.
Social responsibility of church and school, 12, 17 f., 48, 64 f., 70, 75
Social survey, 30 ff.; earliest field for use of survey, 30; associated with, but different from, statistics, 30 f.; growing desire for social improvement, 34 f.; applies scientific method to social problems, 34 f.; uses expert social knowledge, 35 f.; studies problems in relation to whole of community, 36; humanizes conditions, 36 f.; seeks to arouse public opinion, 37; issues in reconstruction of social policies, 37; city survey, 38; district survey, 38; rural survey, 39 ff.; special subject surveys, 41
Special subjects, schedule for, 15, 132 ff.
Spiritual crises, 117
Springfield Survey, 21, 35
Standards and tests, 5 f., 7, 22 f., 53 ff., 69, 119 f., 151
Statistical method, 23, 30 ff., 53 f., 86
Sunday school: sprang from philanthropic motive, 3 f.; early educational conditions, 4 f.; introduction of the scientific method into, 5 f.; the chief institution for religious education in the local church, 11 f.; needs reconstruction, 12, 70; specialized institution for religious education, 63, 65; responsible to the church, 64 f.; teacher supply and training for, 68 f.; should enter upon experimentation, 72 f.
Supervised study, 103, 107, 168
Supervision, 4, 76, 98 ff., 111 f.
Survey, 14 ff.; an instrument of progress, 14; embodies the scientific spirit, 14; a modern device, 14 f.; spread of, 15; number of, 15; use of in education, 16; refinement of method of, 16; literature of, 16 f.; field of, 17; object of, 17, 35; principles of, 18 ff.; studies existing conditions, 18 f.; uses expert knowledge, 19 ff.; agencies available, 21 f.; evaluates results, 22; results in adoption of policies, 23 f.; instrument for testing policies, 24 f.; its use of publicity, 26 f.; a means of improving teachers, 28; not to be identified with pathological conditions, 35; an instrument of social accounting, 48; should be continuous, 27 f.

Teacher training, 68 f., 76, 112 ff.
Teachers, 4, 47, 68 f., 108 ff., 165; improvement of, 111 ff.
Teachers' meetings, 112
Temperance, teaching of, 132
Types of mind as goals, 10 f., 45

University surveys, 51
Use of the survey, 81 ff.

Verification, a method of science, 7
Vocational guidance, 117, 144 f., 158 f.

Week-day instruction, 118, 167
Worship in the church and Sunday school, 72 f., 104 ff.

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